THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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THE Eclectic Review for September (just received) contains a notice of a volume of "Poems on Sacred Subjects," recently published, by Maria Grace Saffery. The following has much poetical merit, and, we are happy to think, is in harmony with the present spirit of the Church.

Go ye into all the world, and preach the Gospel to every creature.—*Mark* xvi. 15.

WHEN light and loveliness had sprung
From chaos, dark and drear;
All the glad sons of morning sung,
And shouted o'er the sphere.

But where, with lineaments divine,
The man immortal stood;
A ray more god-like seem'd to shine,
More beautifully good.

The day-star still ascends the sky,
Still glow the morning hours;
But where is He, whose opening eye
Was light, in Eden's bowers?

Where is the lofty brow unblench'd,
That in the garden smiled?
Lo! with its beam of glory quench'd,
Dejected in the wild.

Forsaken there,—defiled, abhorr'd,
Shall hell the victim own,
And bind creation's vanquish'd lord,
A trophy to her throne?

No! for JEHOVAH's Son hath bled,
That guilty one to spare;
And holds him to the heart that shed
Its blood to place him there.

Go then, ye messengers of grace,
With banner wide unfurl'd,
Go,—woo for Him the recreant race,
And gather back the world.

Go,—break the sleep of ages past,
Through Asia's dark abodes;
Go,—burst the fetters of her caste,
And bind her demon gods.

Go,—where the weary exile's sigh
Breathes o'er the western flood,
Where GOD hath seen, with loathing eye,
The stain of Afric's blood.

Bring from the southern isles afar,
JEHOVAH's son's again;
And call them, where the northern star
Is blazing o'er the main.

Say to the peopled earth, 'Be still,'
Messiah takes his throne,—
The king is on his holy hill!
Let man the sceptre own.

THE CHURCHMAN.

From the British Critic.

GENEVAN CHURCH.

FOR two centuries after the Reformation the Genevans made use of a catechism which went under the name of Calvin, and they had also a liturgy, which is partially used at this day. They adopted the Helvetic Confession of Faith, which differs but little from the famous Confession of Augsburg, and is for the most part in harmony with the doctrines contained in the Articles of the Church of England. These formularies, as long as they were faithfully used, served to shield the leading doctrines of the Reformation from any overt attacks from without, and secure them from degeneracy within. The Helvetic creed began to fall into disuse about the middle of the last century, and not long afterward the students in divinity were permitted to maintain Arian theses. Some of these, in an objectionable form, were held when Professor Vernet occupied the theological chair, about fifteen years before the breaking out of the French Revolution; and it is sufficiently clear, from the writings of Voltaire and the letters of Jean Jacques Rousseau, that the doctrines of the Reformation were no longer held by a large majority of the Genevan clergy.* How far those two philosophers may have contributed to achieve the ruin of the faith we know not. The Genevan Rousseau taunts the pastors of the flocks with their indecision; and almost calls upon them to declare whether they acknowledged the divinity of CHRIST or not. And it appears from the general tenor of his letters that the bewildered pastors were as reluctant to make an open avowal of their faith as they are at this day. Their creed then, as it is now, was a negative one; they never stated what they believed, but only answered to the interrogatories of others what they believed not; and by never appealing to the ancient creed which their forefathers had adopted, they gave the world to understand that it was no longer one of their formularies. The liturgy, however, and the catechism of Calvin were still retained; and in this state the French Revolution found the Church of Geneva, and in this state it may be said to have left it.

After the restoration of the Republic in 1814, some time was necessarily required for remodelling the institutions. Geneva, with its increase of territory, was annexed to the Helvetic Confederation, and the ancient creed of the Swiss Churches was yet received in many of the cantons. In the Canton of Vaud especially were remaining many traces of genuine piety. The National Church had not followed the example of the neighboring Republic; and it may be presumed that, as the former separation had saved Lausanne from the Arianism of Geneva, so now the federal union of those two contiguous cantons contributed to the revival of the ancient faith in the city of Calvin. We do not pretend to know precisely the degree of intercourse which Messrs. Malan, Bost, and some others, who first protested against the errors of the National Church, may have had with their neighboring brethren; but we strongly suspect that their torch was lighted at the embers of piety which yet burned in the Pays de Vaud† and the Canton of Berne. The Venerable Company of Pastors, not agreeing upon any one point of Christian doctrine, were almost unanimous in this,—that there should be full and free admission into their corps for all sorts of opinions, and that no candidate for the holy ministry should be rejected on account of his theological faith. And such care was taken to obviate all difficulties of this kind, that the examining "Faculty of Theology" did not even presume to express an opinion upon the *doctrines* set forth in the theses of candidates. The following is the form now used on such occasions: "La Faculté de Théologie, après avoir vu les présentes thesès, en permet l'impression, saus entendre par là exprimer d'opinion sur les propositions qui y sont énoncées.

Genève le 17 Avril, 1830.
Vaucher,
Doyen de la Faculté."

Here then we have an example of the most "enlarged toleration" that was ever exhibited in a Christian community; and such as no sect or denomination of Christians in our country could ever boast of. For if even a candidate for the ministry should present himself at the door of a Unitarian synod, and declare his belief in the divinity of CHRIST, and the personality of the HOLY GHOST, he would surely be rejected; and we need not add, that in the absence of such declaration, he would be rejected by the Established Church of England. But the National Church of Geneva in the nineteenth century would hear of no such distinctions; the Arian and the Socinian and the Trinitarian were to sit together in peace, without impugning or even mentioning one another's creeds. This was considered the perfection of ecclesiastical polity, and was to become an example to the Churches of the nineteenth, as Geneva had been once before in the sixteenth century. Some of the acute members of the venerable body, and some of the consistory also, with the great historian of the age (Sismondi) at their head, pleaded in behalf of the rights of conscience, and triumphantly declared (for there was no one to oppose them) that the human conscience could not be fettered by creeds; and that by imposing upon an individual any form of words to which he assented, but with *mental reservation*, was the proper way to make hypocrites. Our readers will easily perceive that, as the Venerable Company could not frame a confession of faith which any two of them would sign, they were necessarily thrown upon this expedient; and if, when duly acted upon, it had secured peace within and respect from without, it might fairly have been offered as a model of church government to other Christian communities. But it secured neither; and although it has scarcely been fifteen years in operation, it has produced in a city of about 24,000 inhabitants no less than three distinct and independent religious communities; that is to say, taking the number of 24,000 souls, the enlightened and unlimited toleration of the modern Church of Geneva has been productive of more dissent (and we may add religious bickerings) in fifteen years, than the Church of England, in its "exclusive character," has produced in three centuries. But every minister in that National Church was allowed to follow the dictates of his conscience, and could by no means be excluded. What will our readers say to the fact which it is our duty now to state,—that out of a body of thirty ministers, five pious godly men have been excluded with ecclesiastical censure within twelve years? This is one in six within twelve years; so that if the Church of England had adopted twelve years ago a tone of "toleration," like that of the Unitarian Church of Geneva, several hundreds of her clergy would now have been begging their bread, unless they had found a precarious support in dissenting congregations. As a partial revival of the old faith has been the result of those exclusions, (in which we are willing to recognise an overruling Providence,) it may not be uninteresting to recount the transactions which have led to the present state of things.

Scarcely had the venerable assembly proclaimed its universal good will toward men of all opinions, when the theory was disturbed by a practical illustration. A minister holding the humble situation of a class-teacher ("regent")—one which did not entitle him to take a voice in the synod,—began to preach "a new doctrine." That doctrine might indeed have been found in the Helvetic Confession of Faith, or in the Catechism of Calvin, or in any creed of the reformed churches of Germany; but it was generally declared by the affrighted pastors to be a novelty. M. Cæsar Malan, the "regent," continued to attract large audiences wherever he preached; and this, joined to the kind of instruction he was daily instilling into the "Fifth Class," alarmed the venerable academical company of pastors. The Catechism of Calvin, having now passed through the crucible of twenty different views of Christian faith, had lost all the essence of the Reformation. The process of its purification may remind us of the bald man in the fable, and in its present form we are convinced that the Sultan Mahmoud might sign it without any compromise of principle. But, as it was a text book imposed upon the regents of classes by the authority of the ecclesiastical body, it was necessary for them to make use of it. We cannot wonder that M. Malan, with his new notions of revealed truth, should often depart from the letter, and instruct his class in the more essential points of Christian doctrine. For this, however, he was called to account; and the accusation against him was increased by his having made strong allusions in his public discourses to the errors of Arianism and the degeneracy of the faith at Geneva. The new champion for the orthodox faith was required to abstain in future from all such observations in the pulpit, and to teach his class religion out of the purified catechism alone. It was easy to see whither this controversy was likely to tend. Toward the close of the year 1818, M. Malan was deposed from his office of regent, and the "toleration" act of the Venerable Company was ratified by the civil authorities. The use of the pulpit was also interdicted to him in all the churches of the Canton. We are not now concerned in arraigning the decision of the Venerable Company. The ex-regent might complain with some reason of the illegality of his sentence, and the National Church might with equal reason allege the necessity of upholding its authority over a refractory minister; an authority, without doubt, essential to its very existence. But, however these things might be argued, the case had fully exemplified the impracticability of the system with which the "tolerant" church had set out. M. Malan, being now thrown upon the wide world, had to seek support for himself and his family from his fellow Christians in foreign lands; and no sooner was the case made known in England, than he received numerous tokens of sympathy. He was considered as a persecuted member of CHRIST's Church; as the man of GOD who had combated single-handed the Arian and Socinian errors of the fallen Church of Calvin; and in a little time he was enabled to erect a chapel at the gates of Geneva, and dedicate his time and talents to the cause he had espoused. His worldly prosperity excited the envy of some of his neighbors, and malicious whispers went abroad that he had made a trade of his religion. That he was amply recompensed for the loss of his salary as "regent" there can be no doubt; but that he was influenced by any worldly motives in raising the standard of Calvin once more in his native city, we do not believe. We are not inclined to become the apologists of all his subsequent acts, nor the defenders of all his doctrines; we fancy that we sometimes see in them a disposition to proclaim "aut Cæsar aut nullus;" but we feel it our duty to acknowledge his persevering efforts for maintaining the essential points of our faith, and many of our countrymen, visiting Geneva, have derived benefit from his instructions. His congregation at Prè l'Eveque consists of about 100 persons, chiefly of the poorer classes, and his support must now be derived from the precarious donations of a few strangers.

The religious assemblies, which were at first held by the deposed minister and his adherents, were liable to be disturbed by the mob, which gathered nightly around the dwelling; but, whatever insults were offered by the rabble, we must do the civil authorities the justice to say, that prompt measures were taken to put a stop to them. The government of Geneva does in fact, what the Venerable Company does in theory. It grants to every man, according to his choice or conscience, the full and free exercise of his religion. The persecution of M. Malan, therefore, begins and ends with his deposition. The next victim of religious toleration was the pious minister Bost. We recollect perusing his defence before the council with great interest; yet, although his case excited more sympathy among his fellow-citizens than that of M. Malan had done, it hardly ever reached the ears of the benevolent stranger. M. Bost modestly retired to the bosom of his family, after pleading his cause in vain. He became an itinerant preacher, and found some temporary support in the neighboring cantons. He is the author of some works of great merit. With a conscience void of offence, and endued with indefatigable zeal, he has gone through some years of penury, and we fear is now verging to absolute want. It would be a pleasure to us to hear of this good man being employed as a missionary in some of those places in France, where a disposition has been manifested to listen to the doctrines of the Reformation.

The Church of Geneva was now assailed in foreign journals, and frequently appealed to as a warning to those who sat loose to creeds and formularies. Travellers and religious tourists brought home and published their partial views on the state of religion at Geneva; and in comparing the statements of such writers as Mr. Bakewell and Dr. Pye Smith, we confess that we were totally unable to form any decided opinion upon the subject. Nor was there any tangible form in which the creed of the Venerable Company could be either impugned or recommended. Like Proteus, it escaped from every attempt to catch its shape. If the pastors were arraigned for their departure from the orthodox faith, they could immediately put forward four or five of their body who acknowledged the doctrine of the Trinity, and all things consequent thereupon. If accused by the Unitarians of our own country of their want of philosophy, they could appeal to the writings of their Professor of Divinity, and to their "rational method" of expounding the sacred volume in their academy. A volume of sermons published in London by the Rev. S. Pons, only served to mislead those persons who had no opportunity of verifying the facts as to the sentiments of the Genevan clergy. The editor of this book, himself a minister of the Church of England, and a native of Geneva, must have been well aware that those sermons obtained in manuscripts from some few of the pastors, including one of M. Gaussen, (now become the leader of the Trinitarian party,) by no means represented the real state of the case. For either the sermons were upon general subjects, which afforded no test of theological faith, or else they were written by ministers avowedly orthodox. But the religious world was not long left in doubt as to the sentiments of the majority of the venerable body, when the works of the Professor of Divinity began to circulate. M. Chenevière, the Professor, with a frankness which belongs to his character, resolved to publish his own opinions, at least, to the world, at the same time that he defended the conduct of the National Church in the case of M. Malan. The Professor unfolded five causes which had hitherto retarded the progress of the Reformation, and amongst them he enumerated "Methodism" as one. But the Professor's Methodism consisted partly in a belief of the Trinity and the doctrine of the Atonement. These Methodists, observes the teacher of divinity, sitting in the chair of Calvin and Beza, must need represent GOD as being angry with his creatures; and to appease that anger he must have blood! It is true that several of the pastors, even of those who denied CHRIST's divinity, disapproved of these sentiments of their Professor; and many dissatisfied with the five causes in general, as linked with a defence of their discipline, were ready to exclaim, "*Non tali auxilio;*" some, indeed, were disposed to advise the Professor, on whose frankness and good nature they could rely, that if his work on the five causes of retardation, &c., should reach a second edition, he should add a sixth cause, viz. his own book. But the second edition never appeared, although we find copies of the first very scarce. We do not, indeed, suppose that M. Chenevière meant all he said in his first publications; but his zeal for the Academy and the National Church, joined to his sovereign contempt for the "Methodists," led him to assail for a moment what he had not then lost all respect for. His more recent publications, however, will set him free from all suspicions of that nature. He has written one treatise, comprising much learning, against the system of the Trinitarians; a second against the doctrine of original sin; and a third, which really appears to us to be against faith in general. The first of these essays was answered by M. Malan, in a work of considerable merit, defending the doctrine of CHRIST's divinity; but the citizens of Geneva must have read the title with some degree of astonishment, which was this: "Answer to the Professor of Divinity's Essay against the GOD of the Christians." However the sentiments of the Professor, as set forth in his writings, might be disapproved by his fellow pastors, and we know they were disapproved by some, he still continued to occupy the theological chair; and this fact was considered by all foreign churches, who had looked with interest upon the preceding transactions, as decisive of the opinions of the majority. For however they might as critics have disapproved of the Professor's *manner* of writing, it was clear, since they left him in his high office, that they had no objection to the matter; and if any one had pleaded in his behalf the inviolability of their own principles, there was already the precedent, in M. Malan's case, for deposing a teacher. But if the public avowal of the Professor's sentiments might be considered only as a personal act, the rules laid down for the admission of candidates to the holy ministry was the act of the corps; and amongst those rules we find the subjects of original sin, the divinity of CHRIST, and some others, prohibited. The peace of the Church, it was alleged, was the first thing to look to; and a great evil would arise if within such narrow limits as those of a single city, the pulpit should become the arena of controversy. We must leave our readers to judge whether the end justified the means; but it is fair to add, that when the Venerable Company was satisfied that the storm had abated, they took off the restrictions. It now required no more to prove these two things; first, that the National Church of Geneva was Unitarian; and secondly, that its liberal system could not be acted upon if it was to preserve its existence. But whilst these things were acting in the bosom of the National Church, a tempest was gathering over the heads of the leaders. The light was not entirely quenched, and several of the pastors, whilst they deplored the degeneracy of the faith, endeavored in their respective vocations to counteract the evil. There were yet a few names even in the Venerable Company "that had not defiled their garments." M. Cellerier, sen., and M. Gaussen, had already republished the Helvetic Confession of Faith, and set their names to the doctrine contained in it; the pastor, Deodati, maintained the honor of his name; Messrs. Gallaud, Coulin, and subsequently M. Thouron, the most eloquent of the Geneva preachers, adhered to the Trinitarian side. Pressed also from without by the unceasing efforts of M. Malan, (aided and abetted, as we are fully aware, by a great number of zealous persons in England,) together with a newly-established place of worship in the "Bourg du Four," the Venerable Company began to feel the danger which threatened its very existence; and it seemed to many of that respectable body to have become a paramount duty to watch narrowly the proceedings of every "Methodist" member. The flock in many instances was beforehand with the shepherd, and desired to be fed with meat, which often could not be administered. The Trinitarian preachers (and this was one of the capital offences of the "Pasteur" of Satigny) were often unwilling to exchange their pulpits with the Arian or Socinian. Such exchanges are, however, part of the system of the Genevan clergy, whereby one sermon is made to suffice for three Sundays; so that the non-compliance of the Trinitarian, independently of the exclusive principle it implied, became in some instances a practical inconvenience. Contending upon this ground, the Arian preachers bore off in triumph the palm of "liberality;" for whilst they threw open the doors of their congregation to every species of teaching, the sturdy spirit of the orthodox† minister refused a reciprocity! The bewildered flocks, one might think, deserved some consideration,—they at least had our sympathy; and doomed to look upon the contention of their chiefs, they might justly have said "Quidquid delirant reges, plectuntur Achivi." But all these things very naturally contributed to render the Venerable Company more susceptible of any acts of rebellion against their authority. They had, moreover, to sustain the reiterated attacks of the "Archives du Christianisme" at Paris; the observations, sometimes not very accurate, of author-tourists; the reproaches which often appeared in the pages of religious journals in England and America: and it must be confessed that for some time they bore them all with stoical indifference. Yet many of them individually deplored the fate of their National Church,—put out, as it now seemed to be, of the pale of the reformed churches. Scotland no longer owned it as a mother; Holland rejected it as a sister; the very Church of the neighboring Canton de Vaud refused its fellowship; and the Roman Catholics of Geneva, headed by their redoubtable chief, M. le Curé Vuarins, began to gather about the carcase. The succeeding events, which we have yet to recount to our readers, infused new life into the flocks, and produced another convulsive throb in the agony of the Venerable Company.

(*To be continued.*)

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* See on this subject, the Christian Advocate's recent publication.

† The Reformation came originally to Geneva from the Pays de Vaud, brought by Farel, Froment, Theodore of Beza, &c.

† We use this word for the purpose of designating that side of the question on which the doctrines of the Trinity, the Atonement, Original Sin, &c., were upheld.

From the Christian Secretary.

THE American Baptist Magazine for October is received, filled, as usual, with information of importance, both of a general and particular nature. Of the former we make the following extracts.

DECAY OF HINDOOISM.

SUPPRESSION OF HINDOO CRUELTIES.

THE Bishop of Calcutta thus writes to the Rev. James Peggs, in reference to his volume, entitled "India's Cries to British Humanity:"

"All the subjects which you treat with so much feeling, are enjoying the attention of Christians in this country: Suttee has already been abolished; and infanticide, though in Cutch and Guzerat this latter is said still to prevail. The exposure of the sick on the banks of the Ganges remains, as well as the various disgraceful scenes which many of the annual festivals exhibit. But public opinion, even among the natives themselves, is rapidly dragging out these monstrous customs, and exposing them to the just abhorrence of mankind. This very spring, two of the invasions on decency, the *dhole jattra* and *churrack poojah*, have been denounced in the daily journals, by native writers, and the aid of the magistrate in suppressing the open immoralities of them invoked; while the Ghaut murders, (*nineteen hundred* were said to have been exposed in the month of November last, at *one* ghaut alone in Calcutta; one half of whom might otherwise have survived, at least for a time,) have induced a Hindoo gentleman to build a hospital on the banks of the river for receiving the sick. In the meantime, the honors due to the memory of Rammohun Roy—the native schools, which are pushed on all sides—the thirst for knowledge—the progress of missions—the growing liberality and zeal of government in all its subordinate details—the amazing strides which the new charter will take, in the employment and elevation of the natives, will rapidly, I trust, through the mercy of GOD, accelerate the deliverance of this beautiful country from the cruel and impure dominion of the god of this world."

GROWTH OF BRITISH INFLUENCE.

One striking indication of the decay of Hindooism, is an increasing persuasion, among the Brahmins, that the British must prevail, and the power of the Ganges come to an end. The Brahmins of Hurdwar appear fully to expect a speedy termination of all the sanctity of their idolized rivers; one of them, who had buoyed up his hopes by the national opinion, that while Bhurtpore stood the English would not prevail, said, 'Let now but the Ganges cease, and nothing will remain to Hindoos but to embrace the Christian faith.' When this Brahmin was told, that, within the last fifteen years, many of the Brahmins of Delhi, who attended the ghauts or steps of the river, to mark the foreheads of the people after bathing, had left their employment, and thence it was concluded that the Hindoo faith was declining, he made these remarkable observations:

"Why go so far as Delhi? I am an instance of what has been said. I have no want of wealth at home; and, as to honor, the hundreds of thousands of rajahs, baboos, and men of all ranks, who come to this fair, come to bathe in the Ganges and to worship us Brahmins. Yet the Sovereign Ruler of all has so withdrawn my mind from my employment, that I wander with a kind of fatality among Europeans, for some degraded occupation. Now, what is this, but that GOD himself turning my heart, first to the English people, and then to their ways?"

COMMUNICATIONS.

For the Churchman.

"SHE HATH DONE WHAT SHE COULD."

CAN more than this be said in commendation of any human being? Who would be content that less should be said of himself? To be taxed for services of any kind utterly beyond our ability to perform, and, in consequence, to be reproved, perhaps punished, for default—who would not repine if such were his doom? This is not our condition under the government of GOD: 'for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'

I am speaking of the service of GOD, and have now in mind those forms of it by which 'the redemption of the world, through our Lord JESUS CHRIST,' may be completed. The Protestant Episcopal Church, at her late General Convention, (blessed be the day of her almost second birth!) has, in profession at least, 'done what she could;' and thereby pledged herself not to blush for shame, if in the last day the divine Saviour should in these highest terms commend her service upon earth. Will she redeem her pledge? Will she actually 'arise and shine,' so that the world may see 'her light has come?' Her late professions, without correspondent action, will only disgrace herself and her Master's cause in the estimate of the world, the common enemy of both. Her condemnation, from her own mouth and heart, will then be, *She knew her Master's will and did it not.*

But how is the deed to follow the resolution? The Church is composed of individuals: visibly, of all the baptized with water; invisibly, of those who are also baptized with the HOLY GHOST. Individuals, therefore, must execute her designs by their prayers, by their offerings of worldly substance, and by the consecration of themselves in person to the holy work of Christian missions. We are not to deceive ourselves by imagining that a missionary society, however perfectly organized, can do more than appropriate the moneys and employ the persons offered by the Church as a collection of Christians. There is no magic in the late organization, enabling it to operate by other than the common means of extending the kingdom of CHRIST; nor is the responsibility of individuals any thing the less in consequence of this public array of our bands. It is still a question for each to put to himself and truly answer, What can I do for the conversion of the world? If the answer should be, *Nothing*, let the inquirer go and weep over this deepest of all disgrace; whatever else it may be, let him execute his work as speedily and rapidly as the providence of GOD may permit: 'for the night cometh wherein no man can work.'

Every baptized person in our congregations, unless any such may choose to reject the obligations, and scorn the privileges of a Christian, is regarded as a member of our missionary society. Such is the view taken by the collected wisdom of the Church to which we profess to belong. They who deny its application to themselves, ought to produce higher than human authority for the exception. All who adopt it must feel, of course, that they have a work to accomplish. A society for the application of means to convert a world to the GOD and Redeemer of mankind, must not be composed of indolent men: it cannot dispense with the actual service of its lowest or feeblest members. There is a thousand-fold more to be accomplished, than with the most strenuous efforts of our entire number, we can even attempt.

But some may inquire, '*What shall we do?*' Religion answers, Present your entire being as a living sacrifice to GOD; make it the sole end of your lives to glorify him, and enjoy his favor. The missionary society may need funds, but first and chiefly, she wants the hearts and lives of her members. Silver and gold she cannot ask of all; the person, soul and body of each, she asks, for all can give so much at least. The prayers too of all she demands; and in doing so requires the best of our possible efforts in her service. Here, again, none can refuse, on the score of inability: the love of CHRIST and of souls will pray, wherever found, for the extension of his kingdom. The tongues of her members this society may justly demand; they can always be employed on suitable occasions, in her service: and though many of them may never directly reach a heathen ear, yet every increase of zeal imparted by individuals to the body of her members, will quicken the pulse of spiritual life through an entire world; if not at once, yet in the final result. Ardent love of the Saviour and of human souls, will find it less difficult to accomplish good, than the slothful and stupid have imagined. With few exceptions, money can be given in aid of this great cause. As matter of history, the poorest of human beings have often contributed sums that are solicited in vain from numbers in the better circumstances of life. The widow's two mites, which, if given in love, are more than all the offerings of the rich when otherwise put down, are seldom wanting. The zeal which sometimes procures and devotes them, would, in a century, if common in the Christian world, make the earth an outer court of heaven itself.

Who, of all that peruse these lines, will steadily seek the praise—'She hath done what she could?' That individual will be distinguished in the service of GOD; if not by men, yet by our heavenly Father, who sees the motive of every action, and often beholds, in a simple aspiration to him for the salvation of the world,—in a secret wish for the good of others—in the contribution of a penny accompanied by the donation of one's self,—a better sacrifice than if thousands of silver and gold were given with the usual motives of mankind. It is believed, moreover, that the results of benevolent efforts will be ultimately in exact proportion to the intentions, to the good-will of the doer; not as we often imagine in proportion to his apparent resources, or the actual show of his doings. The want of riches, or of eloquence, or of honor, are not those serious disqualifications for the service of GOD, which the devil would fain represent them. *I will not*, is the only real obstacle in the way of any man's usefulness to the Church of Christ. The self-denying zeal of this short life, may secure for the humblest Christian more than the riches of a world, as an eternal inheritance for himself and fellow-men. What do we find in mere worldly designs and occupations, so noble as to warrant us in despising the recompense of such a glorious reward? Are we less than fools, if engrossed by the sordid cares of the momentary life that we now live, now lose, in the flesh.

C. S. A.

Mr. Editor,—Your correspondent A. B., did not dream of calling forth such an *intemperate* article as that which appeared in the last Recorder under the signature of Illinois. Whether its author 'feels any bitterness of spirit,' those who read it can best judge. Had he adduced a single argument to convince A. B. of his error, your correspondent would instantly retract the opinion that the visit of Bishop Chase as '*the advocate*' of the Church in Illinois is injudicious. A. B. was not *in the secret*, that the Bishop had already sailed when the article was written; neither has he found among his acquaintance but one single individual, either of the clergy or laity, who approves that measure.

At the present interesting period, when the Church at large is awakening to the importance of sending missionaries to the West, and of establishing there schools, and literary and religious institutions, it seems to your correspondent peculiarly unfortunate, that the opportunity should be afforded to any to excuse themselves from aiding the Church in that diocese, because Bishop Chase possibly may succeed in Great Britain in his *charitable solicitations*. In my opinion, Mr. Editor, in view of the present state of the Church of England, and of the Church in America, there is but one possible case that could justify an appeal to foreign charity. Should our Church find that after *its utmost exertions*, it could not sustain its bishops and missionaries in the West; and also its missionary establishments in Greece and China,—that these latter must be abandoned without aid, it might then be justifiable on the broad ground of our common Christianity to ask help from abroad. While as a Church we are enabled to support those missions, (and thanks to God that we are!) at an expense of from eight to ten thousand dollars per annum, we cannot avoid the charge of inconsistency, if we approve of asking alms from another Church to sustain our own household of faith. A. B.

For the Churchman.

FOREIGN MISSIONS, NO. I.

In this day of light and religious knowledge, when the Church is awaking from the slumber of ages, and beginning to act, I do not say in any measure commensurate with her high obligations—but when she is seriously beginning to inquire what is her duty toward a world lying in heathenish ignorance, wretchedness, and sin, it is painful to see any one, especially such as are training for the Gospel ministry, endeavoring to quench that zeal which aspires to plant the everlasting Gospel among those who sit in darkness and in the shadow of death. Is it possible that any who have been blessed with the privileges of the Gospel, whose hearts have been renewed and sanctified by the spirit of love, would willingly withhold those precious privileges from those who have never enjoyed them. Because there are those in Christian lands who have never been brought to a *saving* knowledge of the truth, and who abuse the means of grace, shall it be said, that the 500,000,000 of our race, who have not heard the tidings of salvation, shall never have an opportunity of coming to the knowledge of the truth? Shall the heathen mother continue to murder her infant offspring—the widow to throw herself upon the funeral pile of her husband—the poor idolater to cast himself beneath the wheels of a bloody idol—shall cruelty, crime, vice, and misery, hold sway over a majority of the human family, for the want of the humanizing, civilizing, and exalting influence of true Christianity, because all do not yield implicit obedience to its laws where it already prevails? So says your correspondent E. D. A., but so said not our Saviour, when he gave his last dying command to his disciples, "Go ye into all the world, and preach the Gospel to every creature." Is this obligation now resting on the Christian Church, or is it not? If not, when was it repealed? If it is, who shall question the right or the wisdom of the Saviour's command? Who, from motives of expediency, based on fallacious and speculative reasoning, shall say that this command is not at this moment resting on him? Oh, how easy it is for the soul, wrapped up in the love of ease, luxury, and self gratification, to find excuses for neglect of duty!

E. D. A. lays it down as a principle of universal application, that "a minister of the Gospel is bound to select that field of labor where he can win most souls;" and then, as a corollary, takes it for granted, for he has offered no proof, that this is in a Christian community. The premises and the conclusion are both false. No clergyman is bound to consider *present success* as the sole test of his usefulness, or as a sole guide in his Master's service. He is to seek how he can do most for the glory of God and the conversion of souls, not only during the short period of his ministerial labors, but through all time. Had the Apostles acknowledged the obligation of such a principle, the Gospel would never have been proclaimed beyond the limits of Palestine, and we ourselves would now be heathens and barbarians. If it is a correct principle, then the Christian religion can never be planted where it has not already been done, and our Saviour's command cannot be fulfilled. This shows, conclusively, that it is a false principle. If the Church owes the Gospel to the Heathen, as none will deny, when does E. D. A. think the debt is to be paid? According to his principle he must answer, NEVER. If Christianity is to be introduced into heathen countries, it must be done mainly through the instrumentality of the living preacher: but if he is to remain where its institutions are already enjoyed, how can this ever be done?

I deny, further, that the clergy can do more in "winning souls" in a Christian than a heathen country. Present success, however, be it remembered, is not the test. Suppose those self-denying men, who first planted the Gospel in Iceland, Greenland, the Society and the Sandwich Islands, had been of this opinion, and remained at home, would they have accomplished as much for the glory of God and the salvation of man? Suppose, for example, that E. D. A. full of compassion for the perishing Heathen, should go and labor, during his life, among the cannibals of Sumatra or New-Zealand,—should introduce the Gospel, and scatter, far and wide, the seeds of true Christianity, leaving behind him a correct translation of the Bible and numerous religious tracts, which his successors should circulate among the people, and teach them how to read: suppose, likewise, that he made not a single convert during his life-time; in the last day of account will it be laid to his charge, that he won no souls to Christ? that he did nothing for the ultimate triumph of the Redeemer's kingdom? Surely the brightest crown of glory awaits him, who, humbly treading in His Master's footsteps, becomes a devoted Missionary of the Cross! Were Paul now upon earth, can any one doubt where would be the field of his labor? He who took his life in his hand, and did not stop to inquire whether the people among whom he was going "were ready to destroy him as soon as he placed his footsteps upon their shores;" who, in less than twenty years, successively planted the Gospel in Syria, Phenicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Crete, Thracia, Macedonia, Thessalia, Achaia, and probably other more distant and barbarous countries. Can any one believe that the great *Apostle of the Gentiles* would contentedly sit down in a Christian country, while the Saviour's command to "go into all the world, and preach the Gospel to every creature," had not been obeyed? Were Christians deeply embued with the spirit of Paul, the true missionary spirit, which brought the Son of God from the blessed society of heaven, to labor, suffer, and die, for fallen, ruined man, how soon would the "kingdoms of this world become the kingdoms of our Lord and Saviour!" How unworthy of the Christian is that narrow spirit of selfishness, which would keep the bread of the Gospel, and scatter not a *crumb* to others!

It has been proved, by the experience of the past, that the best way to build up the Church, and extend true religion in our own land, is to send it to those who have never enjoyed its blessings. The missionary spirit has done more for the union, the prosperity, and the holiness of the Christian Church, than all other causes combined. How fully has that promise been fulfilled, that "as the heart of the liberal deviseth liberal things, by liberal things he shall stand."—"He that waters shall himself be watered."

I propose in a few future numbers to continue the subject; and to show what has been done and what yet remains to be done, before the Church will have discharged the obligation imposed by the dying command of her great Head. C. A. L.

THE CHURCHMAN.

SATURDAY, OCTOBER 17, 1835.

Two dollars and fifty cents, if paid in advane, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

MISSIONS TO THE WEST.

The interests of religion in the West should be dear to the heart of every Christian in the Eastern States. The population of the New-England, Middle and Southern States is in a good degree impregnated with the spirit, and blessed with the institutions of the Gospel. Even in the many places where the privileges of the Church are undervalued or entirely wanting, the fundamental truths of our faith have a hold on the minds of the people, and are a means by which the Holy Spirit of God works in their minds a scriptural morality, reveals to them the light of consolation in affliction, and elevates their character with the knowledge that the vicissitudes of this life are a providential and paternal discipline for the joys of the future. Men are seldom made better by being told of their excellence, but on the contrary are thus led to form a too partial estimate of themselves, and thereby sink into supineness and an increased irreligion. It is, therefore, right that the ministers of Christ should dwell largely on our wants, our errors and our sins, as the only means whereby we may be incited to repent, and through repentance to rise to higher degrees of faith and purity. And yet it is cheering to know, and wise to remember, that these elements of religion are extensively disseminated, and though coupled with a defective and erroneous faith, are steadily directed by God to the elevation of the natural character, and in many cases, it may be permitted to hope, are applied to the effectual transformation of the heart. We say it is wise to remember this truth, for if the needless declaration of it betrays men into supineness, so on the other hand the entire concealment of it envelopes them in darkness as to the true nature of Christian truth, or drives them in sheer disgust into infidelity. Every intelligent believer in Christianity must contend, in opposition to the Atheist, that natural sympathies and conventional interests are insufficient to bind men together in the social compact: and whoever considers the regularity with which all matters involving good faith between man and man are conducted, must in consistency admit that there is, after all, a substantial substratum of moral and religious principle which forms the basis of the social fabric; and while we desire to keep our minds fully alive to the mass of sin and depravity which is congregated in our large cities, and spreads its pestiferous influence throughout the length and breadth of the land, still we cannot suffer ourselves to doubt that the same mysterious influence which connects society together by the more hidden workings of religious principles, glorifies itself also by prompting pious resolutions, and fervent prayers, and devout effusions of gratitude from many who, to all human appearance, are living in a state of apathy and unbelief.

In estimating then the religious character of the Atlantic States, it is fair to take into account not only the more visible fruits of a lively and maturer faith which largely abound, but the more concealed ramifications of Christian principles which have pervaded the land, imparting a verdant freshness to social intercourse, and a salutary strength to the sanctions of moral law. And to what, under God, are these blessings to be ascribed? Simply to the missionary spirit of our forefathers, which provided that the truths and ordinances of the Gospel of Christ should accompany and follow those who emigrated to our western land. But for this the Atlantic States, as like ancient Rome, they were the "asylum" of the earth in infancy, would have proved in like manner its curse in manhood, and have become a nation of devoted libertines and splendid murderers; and it is the same spirit, sending the same blessings in company with the continued tide of emigrants, which is to preserve the farther West from anarchy, licentiousness and violence, and lay deep and wide the foundations of peace, prosperity and happiness.

ILLINOIS AND THE BRITISH PUBLIC.

The recent editorial article with this heading is honored with a column of animadversion from a writer in the Episcopal Recorder under the signature of "Illinois." "His language," he says in the outset, "may sometimes be more severe than he could wish;" at this we were pleased, much preferring the bite of a moscheto to its monotonous buzz—but after reading the whole article, found nothing like severity, though the following seems to be meant for it.

"If Bishop Chase be blameworthy for doing acts which may by possibility be identified with those of the Church, what epithet shall be applied to such vain-glorious pretension as this, to personate and be the voice of *all of the Church which most deserves to be heard and respected.* The epithet is one which we may not permit ourselves to use."

Why not as well honestly apply the epithet as in one and the same breath to use it and pretend not to use it? "Vain," "vain-glorious," "self-sufficient," "presumptuous," "arrogant," and as many more epithets as "Illinois," with a superficies equal to the State he personates could contain, are the laurels which we are used to receive from those who have none other to bestow, and whom we never blame for giving of such means as they have, or bringing forth fruits according to their kind. Though why it should be deemed either "vain" or "arrogant," to avow the belief that we express, in any case of special interest, the views of the Church generally, or of that portion of it with which we are most nearly associated, we are at a loss to conceive. If we are wrong, it is an error of judgment which brings its punishment in a diminution of public confidence: if we are right, it is at best a statement of matter-of-fact of too little importance to awaken the vanity of any other than a theological coxcomb. Whatever Illinois and others may think, we can assure them that if they would *give* us some of the qualities which they so kindly *attribute*, they would save us from many an hour of painful distrust and anxiety.

The writer accuses us of an "unrelenting opposition" to foreign missions. This is incorrect; we have ever advocated missions in the broadest sense of the word, and we have advocated foreign missions in particular, at a time when some now loud in their praise were silent. It is true that we have always contended, and until bereft of reason shall contend, that home missions as a general rule and in the present state of our country, have a prior and stronger claim. So we prefer a chapter in the Whole Duty of Man to a column in the Recorder, not meaning thereby to offer an "unrelenting opposition" to that excellent journal.

But the chief reason which induces us to notice the article of "Illinois" ("the postscript" is a separate affair) is found in the following paragraph.

"There is an allusion in the article of the Churchman, to a supposed 'detailing at *home* in newspapers and twopenny books of travels, such names and incidents of private life as no honorable or sensitive mind desires to have obtruded on the public,' the intended application of which is sufficiently implied. We point to it especially, and request attention to the whole article, to induce our readers to examine for themselves and come to a conclusion as to the spirit and vein of feeling which runs through the entire work, and then to say whether this writer, editor, or quasi editor, is to have conceded to him the privilege of either disclaiming or allowing *for the Church in the United States*, the acts of her bishops, separately or collectively—or to say that '*with moral certainty he gives expression to the opinion of all that portion of the Church which most deserves to be heard and respected.*'"

"This writer, the editor or quasi editor," and in another place "Illinois speaks of what *appears* as an editorial article." To pass over these insinuations in silence might seem to imply an acquiescence in their correctness. We therefore beg leave to repeat the statement which we have made before, that all the matter which appears as editorial, that is to say all the leaded matter, excepting the ecclesiastical notitiæ and such articles as are specially credited to another source, are from the pen of the editor. Whenever, then, blame is to be awarded, the editor, and he alone, is to receive it. The idle pretext of "Illinois," that the article which he dislikes is not in keeping with the character of a journal which he would fain regard as "the vehicle of pure truth and chastened religious feeling," is an underhanded mode of attack—and one which is quite needless, it requiring surely no great amount of courage to receive the discharge of "Illinois," or any other paper blunderbuss, full in the face.

As to the "allusion" about which "Illinois" calls on the readers of the Recorder to exercise their wits, there is no need of mystification. We did allude, as "Illinois," with awful severity dares to insinuate though not to say, among other things to the letters published in the Gambier Observer. There were several statements in these letters, the publication of which we much regretted, and we have been happy to see recently by a statement* in the Gambier Observer, that the letters were designed to be of a private nature and were published without the expectation or sanction of the author. This statement which confirms the opinion that we have from the first entertained and expressed, completely exonerates the author from every disagreeable imputation.

The article of "Illinois" reminds one of the talismanic chest in the tales of the Genii, as soon as it was opened out came a profusion of feathers which flew about in every direction, and it was not until after they were settled that the object of search was found at the bottom. So in the *postscript* of "Illinois" we find the only statement connected with Bishop Chase to which we care to advert. Here it is.

"P. S. The publication in the Churchman has been spoken of as aptly timed to suit its purpose. Bishop Chase was known for some weeks at least to have intended a voyage to England, and on the 3d of October he was on the ocean. The antidote was compounded with druggist skill to follow him closely, when he could not reply. It will find him just after his arrival in England."

Our reply is that we had not thought of noticing the subject at all until we received the communication of "A. B.;" that this communication was not received until the week before it appeared; and that our paper being at the time nearly made up, and the suggestion seeming to us of sufficient importance to demand some mature remarks, we laid it over, as we are used in similar cases, for one week. That it did not appear earlier is matter of more regret to us than to "Illinois."

We are sorry thus to have jumped the reader about from one topic to another, but such irregular movements are unavoidable in the attempt to catch a grasshopper.

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* This statement did not meet our eye until it appeared in the Episcopal Recorder.

Salaries of Agents.—A correspondent inquires whether there be not a mistake in the statement of the amount of salaries voted to the agents of the General Missionary Society, and if not, what could be the reason for voting so large a portion of *the Missionary Funds* to those *who are not Missionaries*. We answer that the amount has been correctly stated, $2300 per annum to each, exclusively of travelling expenses; the next question we answer by putting another: Ought agents to be employed at all? If so, and if a liberal policy is the best and most effectual, we think all must be in favor of large salaries. Our correspondent argues a misappropriation of the funds from the fact that agents are not missionaries: this objection is more specious than solid; the agents are in fact domestic missionaries, and their labors will prove, it may be hoped, eminently blessed in awakening the spirit of piety throughout the Church, and kindling a brighter zeal for the salvation of souls. We were inclined at first to take the same view with our correspondent, but further reflection convinced us that the same principle which led us to object to the amount of salary, if carried consistently out, would strike at the foundation of the Society's existence. The Church, it should be remembered, has had before her the experience of other denominations, and we may hope that in imitating their zeal, she will avoid the exhaustion which has often been consequent upon it. The missionary cause has never been better understood, nor the missionary spirit higher than at present, and as these causes have contributed to the origin of the present measure, we incline to regard them as a pledge of its success. We are not blind to the evils of agencies, but they are the necessary products of the age; religion must be promoted by impulse and voluntary effort, and means must be applied to create the one and prompt the other; nor is there any better way to avoid the evils, and reap the benefits of agencies than by securing the best talents to discharge them. In place then of any opposition to the principle or measure which is based upon it, we would recommend that the disposition be every where manifested to receive the agents with Christian courtesy; to listen to their statements, respond to their appeals, and mingle in the united prayer of the Church, that the kingdom of the Redeemer may be established in all hearts, that his name may be great among the Gentiles, and that in every place may be offered to him the incense of a pure offering.

General Convention.—A correspondent complains that the report of the proceedings of the General Convention which we have recently published is exceedingly incorrect. In particular, he states that Dr. Upfold in the debate respecting missionary bishops is made to advocate the postponement of the whole bill, instead of the second section of it, providing for the appointment of a bishop in foreign parts. And Dr. Upfold advocated the postponement of this measure not as might be inferred from the report, from any opposition to the principle on which it was based, but as being premature in regard to China, and as calculated to interfere with the jurisdiction of the bishops of another Church in regard to Greece; the two stations which were most likely to be contemplated. Our correspondent thinks it hard that Dr. Upfold, who expressed at the time his cordial approbation of foreign missions, should be seemingly placed before the public as their opponent, merely for his anxiety to prosecute them within the bounds of prudent deliberation and propriety. And certainly as God has blessed the Church at present with a more than usual approximation of opinion on this great subject, the strongest desire should be felt to represent in an impartial light whatever differences may occur in the application of our common principles to practice.

Missionary Bishop.—The interest which is manifested in behalf of Dr. Kemper, and his new sphere of labor, shows the value of an Episcopal regimen, and the wisdom of the Church in making this feature prominent in missionary effort. From the Missionary Record we see that the Rev. Mr. Muhlenburgh has pledged in behalf of the institution over which he presides, the sum of $200 for five years as the foundation of a fund to be placed at the disposal of Bishop Kemper for the assistance and encouragement of missionaries. This precedent is recommended by the Missionary Society for the imitation of others. We understand also that the Rev. S. R. Johnson, of Flushing, a clergyman of fortune and of high standing in his profession, and eminently beloved, has resolved to resign his present charge, and exercise his ministry under Bishop Kemper in Illinois. Other clergymen have determined to accompany Bishop Kemper as missionaries. Had Dr. Kemper been sent out merely as a presbyter, he would have gone unattended, and his departure would have awakened comparatively little interest.

We are surprised to see in the Churchman of last week, upward of five columns of the proceedings of the General Convention with two other articles from our paper without acknowledgment.—*Episcopal Recorder.*

And if the desired acknowledgment had been given we should have been forthwith reminded by the Missionary, that at least half a column of it was due to him. These credits and acknowledgments are matters which we deem of very little importance. Our printer has a standing direction to credit and double-credit every article to the paper or papers from which it is taken, with a special caution to give its due to the Missionary who is most laudably prompt in asserting his rights. Henceforward the benefit of this special caution shall be extended to the Recorder.

It should be added, however, that the five columns were a continuation of matter credited in the first instance to the Recorder.

Bishop of Illinois.—Bishop Chase sailed for London in the packet ship St. James, on the first of October. His object in visiting England a second time is understood to be, to obtain funds for a college which he proposes to establish in the Diocese of Illinois.

We agree with *the Churchman* in deprecating the frequent applications which there exists a disposition to make to the British public for their bounty in behalf of the American churches, and were pained to learn that Bishop Chase proposed to revisit England upon such an embassy. We copy with approbation the following from the Churchman.

The above from the Southern Churchman, introducing to his readers the substance of an editorial article which recently appeared in the Churchman, leaves the correspondent of the Episcopal Recorder in the mire.

Sunday Schools.—The quarterly meeting of the New-York Protestant Episcopal Sunday School Society, is to be held next Sunday evening at St. George's Church. The object of these meetings is to give the Sunday school teacher *instruction* and *encouragement* in the way of his duty; and the announcement of the design is enough, we should think, to cause a full attendance on the meeting. In the present state of the Church, Sunday school teachers are a most important class of her members, and the peace and welfare of the Church eminently require that they should be well instructed in the nature of their duties, and animated with appropriate encouragements to discharge them. Nor is the meeting only of interest to Sunday school teachers themselves; the pastors of our churches cannot but desire to know the relation which the teachers are instructed to sustain toward them; while parents, it may naturally be thought, will listen with pleasure and profit to whatever is said on a subject involving the consideration of their highest responsibilities. It is said that these meetings have been hitherto but ill attended: we are surprised at this, and hope a different account may be given of the meeting at St. George's tomorrow evening.

THE CONVENTION OF THE EASTERN DIOCESE.

We give below an abridgment of the journal of the late meeting of this body, a full account of which is published in the Christian Witness. "The Treasurer's account," says the editor of the Witness, "of the Easter collections represents $611 79 as in the treasury at the commencement of the conventional year; $600 23 as received by the collections in the several churches at Easter; $685 88 as appropriated and paid out by order of the Bishop—leaving a balance of $526 14 now in the treasury. We are happy to state that the collections for the Episcopal Fund were of sufficient amount to afford the additional provision allotted to our Diocesan, by the Convention last year. The Treasurer acknowledges the receipt of $868 62."

JOURNAL.

Portsmouth, N. H., September 30, 1835.

The Convention was called to order by the Bishop, in St. John's Church, at 9 o'clock, A. M. The Rev. Wm. Croswell was appointed Secretary, *pro tem.*

On calling the list of clergy, the following appeared and answered to their names:

The Rt. Rev. Alexander V. Griswold, D. D., *Bishop of the Eastern Diocese.*

From Maine.—The Rev. Petrus S. Ten Broeck.

From New-Hampshire.—The Rev. Charles Burroughs, D. D., Rev. Moses B. Chase.

From Massachusetts.—The Rev. William Croswell, Rev. Asa Eaton, D. D., Rev. John A. Vaughan, Rev. Jonathan M. Wainwright, D. D., Rev. Samuel G. Appleton.

From Rhode-Island.—The Rev. Nathan B. Crocker, D. D., Rev. Joseph M. Brown.

The following lay delegates presented testimonials of their appointment, and took their seats:

Abel Cady, from St. Andrew's Church, Hopkinton, N. H.; Samuel E. Watson, St. John's Church, Portsmouth, N. H.; Alexander Jones, St. John's Church, Providence, R. I.; Joel Abbot, St. Mark's Church, Warren, R. I.; Stephen T. Northam and Henry Barber, Zion's Church, Newport, R. I.

On motion, resolved, that a committee be appointed to consider the present position of the Eastern Diocese, in reference to its constitution, and whether any, and if any, what alterations it is expedient to make therein.

The Rev. Drs. Crocker, Eaton, Wainwright and Burroughs, and Alexander Jones, Esq., were appointed accordingly.

In pursuance of the nomination of the Committee appointed for that purpose, it was unanimously resolved, that the next meeting of the Convention be held in Christ Church, Boston.

The following persons were chosen the Standing Committee for the ensuing year:

The Rev. J. M. Wainwright, D. D., Rev. James Morss, D. D., Rev. N. B. Crocker, D. D., Rev. Petrus S. Ten Broeck, Rev. John S. Stone, Messrs. Stephen T. Northam, James C. Merrill, Joseph Head, Edward A. Newton.

The Rev. John S. Stone was appointed to preach the next convention sermon, and the Rev. Theodore Edson, his substitute.

On motion, resolved, that the Rev. Dr. Crocker be requested to preach on the Tuesday evening previous to the sitting of the next Convention, and that the Rev. James W. Cooke be his substitute; and that the Rev. Edward Ballard be invited to preach on Wednesday evening following, and that the Rev. Dr. Morss be his substitute.

On motion, the Convention adjourned to meet at the close of Divine service this evening.

At 7 o'clock the Convention attended Divine service. Evening prayer was read by the Rev. James Abercrombie, D. D., of Philadelphia, and a sermon preached by the Rev. Stephen H. Tyng, D. D., of the same city. After the services, the Convention met pursuant to adjournment.

The Committee on the State of the Diocese presented the following report, which was read and accepted:—

The Committee appointed to consider the present position of the Eastern Diocese in reference to its constitution, and whether any, and if any, what alterations it is expedient to make therein, beg leave to report, that having had the subject under consideration, and having learned from the address of the Rt. Rev. the Bishop, that there is a general impression that the Eastern Diocese will not long continue the union of States under which it has heretofore subsisted, they deem it inexpedient and unnecessary to propose any alterations in the existing constitution. They beg leave, however, to propose for the adoption of the Convention the following resolution:

Resolved, That in the opinion of this Convention, it is expepient to dissolve the Eastern Diocese; and that, at the next Annual Convention, the measures necessary to accomplish this object be adopted.

(Signed) N. B. Crocker, *Chairman.*

On motion, the Convention united in singing the 133d Psalm, and after prayers and the Episcopal benediction, adjourned. William Croswell, *Secretary.*

Agreeably to the appointment of the previous Convention, St. John's Church was opened on Tuesday evening, September 29, for Divine service. Evening prayer was conducted by the Rev. Dr. Crocker, and a sermon delivered by the Rev. Dr. Wainwright.

The Cause of the Soldier.—We transfer the following from the Presbyterian, as suggesting a topic of inquiry and solicitude to the Christian mind. To what extent the description is correct we are unable to say, though as to the call for moral supervision over so large a class of citizens there can be but one opinion, and we agree with the editor of the Presbyterian in the wish that laborers might be sent into so important a field. We incline, however, to dissent from the opinion that no good can be effected except by means of missionaries supported by the voluntary aid of the Church. Much good undoubtedly might be done by *judicious* missionaries, but the appointment of well qualified chaplains, as it seems to us, would secure a more uniform and effective influence.

"Sir.—It is my desire through your paper to call the attention of the religious public to a new and important field of Christian exertion. It is not *very* many years since the Christian world was electrified by a pamphlet written by the Rev. Mr. Stanford, who was the first I believe to call the attention of Christians to the state of the sailors; it is well known how they responded to that call, and the blessed effects which have followed the efforts of the friends of seamen. But up to this day, when scarcely a nation, however distant or inaccessible, or class of the community, however unpromising, but has called forth the sympathy of Christians, the poor soldier has been neglected. This is not strange for they are out of sight, and their destitute situation is not known. I spent a few weeks in a frontier garrison last summer, and until then I had no idea of the depravity and hopelessness of that class of men. Many of them have wives and raise families of children, who hear the name of God only as it is profaned. My ears were shocked and my eyes pained, with what I heard and saw; and I often thought, Oh, if Christians only knew the condition of these wretched beings, surely they would devise something for their benefit. Picked up in the streets of our cities, enlisted frequently in a state of intoxication, or that they may obtain the means of becoming so, they are sent to the frontier, shut up in a garrison, surrounded by sellers of rum, on which they expend nearly the whole of their wages, and if they transgress the rules, which they are continually doing, they are punished; and the punishments are of the most degrading kind. If they are sick they are sent to the hospital; if a near view of death should awaken the conscience there is no one to point them to a Saviour; no prayer is offered up on their behalf; they die in darkness and despair; they are carried to the grave; a few guns are fired over them, and they are forgotten, but do they cease to exist? Let Christians ask themselves are they clear of their blood?" P.

Wine at the Communion.—The Executive Committee of the New-York State Temperance Society have published a circular, in which they utterly disclaim the design which has been imputed to them to endeavor to dispense with the use of wine at the Lord's Supper. They state that "they believe that the '*fruit of the vine*' is one of the essential elements of that revered ordinance."

Southern Churchman.

Mark the quibble: the "fruit of the vine" is to be used, while *wine* may be denounced as "poison," and only fit for "the cup of devils." In what way "the fruit of the vine" is to be used, these pioneers of the nineteenth century, who are decorating themselves in the idle and fanatical conceits that were worn threadbare before the dark ages commenced, are not precisely agreed. Some are for expressing the juice while the grapes are fresh; others tell us of a syrup which, when diluted with water, becomes the pure juice of the grape; others give a preference to the fruits of some vines or shrubs indigenous to our country; others tell us that as St. Luke says nothing of the fruit of the vine, *his* account is more worthy of credit than that of the other evangelists, and *therefore*, water being presumed to be a more significant emblem than wine, ought to be substituted in its place. The disclaimer of the Executive Committee is about as valid as Mr. Belsham's profession of belief in the Deity of Christianity. Such paltry equivocation in reference to so sacred an institution as the Lord's Supper, ought either to be wholly unnoticed, or noticed with serious disapprobation.

Sunday School Union.—It affords us much pleasure to learn that the Sunday schools connected with the flourishing parish of St. Ann's, Brooklyn, N. Y., under the pastoral care of the Rev. Dr. Cutler, have recently joined the "Sunday School Union," of our Church. All the Sunday schools in connection with the Episcopal churches in the Cities of New-York and Brooklyn, are now in union with that valuable general institution of the Church, which is fitted by its excellent organization for the accomplishment of a vast amount of good to the "lambs" of our flock, and which we are happy to perceive, is now attracting the measure of attention to which it is so justly entitled.—*Com.*

Dens's Theology.—We are so suspicious of ultra-Protestant exaggerations in regard to Romanism, which prevail unfortunately on the other side of the Atlantic as well as at home, that we should not have noticed, as we recently did, the excitement in regard to Dens's Theology, had not the statement which we made been sustained by authority of the highest respectability. The British Magazine, on which we mainly relied, for talent, candor, and accuracy, is inferior to no journal in Great Britain; and some idea of its temper may be formed from the able articles on the Dark Ages, which have found their way from it, through the Churchman, into several of the Romanist papers. It is fair, however, to add, that the British Critic, a journal of equal merit, notices the same subject, very briefly indeed, but without approbation. With this "grain of salt" we subjoin the following paragraph from the British Magazine for September:—

"*Dens's Theology.*—The Editor has inquired most anxiously, but cannot find that any Roman authority, real or self-constituted, (as a newspaper,) has said any thing as to the disgraceful suppression of the Dedication to Dens's Theology, in the copies sold to Mr. M'Ghee. What is to be said for it?—and what are we to think of those prelates who could sanction it?"

English Versions of the New Testament.—A house in Boston, as we learn from the Christian Register, has issued proposals for the publication of all the English versions of the New Testament, including Tyndale's, Coverdale's, Matthew's, (attributed to the Martyr, John Roger's,) Cranmer's, the Genevan and the Bishops', which were made previously to the adoption of King James's version. An excellent plan: we hope it will not be spoiled by the use of too small type.

Diocesan Missionaries.—We are requested to state for the information of the missionaries employed in this Diocese, that their drafts upon Benjamin M. Brown, Esq., the late treasurer of the Education and Missionary Society, will be paid by him for all sums due up to the 1st instant.

Thanksgiving.—The Governor of Massachusetts has appointed Thursday, the third day of December next, as a day of public thanksgiving.

The Committee for the Increase of the Library of the General Theological Seminary, in renewing their acknowledgments, which have for some time past been discontinued, would beg leave to remind the friends of the Church generally, and of that institution in particular, of the progress made in the subscription for its permanent endowment.

The amount to be raised is $10,000, by subscriptions of $100 and upward, payable on the 1st of January next, provided the whole sum for the benefit of the Library is then raised. Objections having been occasionally made to the limitation of subscriptions to sums of $100, it is here answered, that there is no limit set to the amount given by way of donation, and that such donations, as they accumulate in the hands of the Committee, will (if not otherwise directed by the donors) be placed to the credit of the fund, under the joint names of those from whom they have been received.

Of the contemplated sum of $10,000, more than one-half has been already obtained; for its completion, the Committee look to the continued liberality and zeal of Churchmen, who, they confidently trust, will not suffer a good scheme, thus far advanced, to fail for want of timely aid. It must be remembered, however, that the time is short specified for its completion, and that whatever is done must be done quickly. Should the subscription be unfilled on the 1st of January next, the Seminary loses what is already subscribed. But such disgrace and loss the Committee are confident will not be allowed to fall on the noblest institution of our Church. The eulogium recently passed upon it by the General Convention—the recent liberal endowment of a Professorship in it, and the increased number of its students—all concur to show a rising sense of its importance to the best interests of the Church, and give warrant that those who labor for its prosperity will not be allowed to labor in vain.

On the part of the Committee,

J. McVickar.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday in Advent, December 6, Trinity Church.

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

Third Sunday after Easter, April 24, Trinity Church, Brooklyn.

BISHOP BROWNELL'S VISITATION.

Continued.

Sunday, October 18, Meriden, 10, A. M; Wallingford, 3, P. M.; 19, Bethany, 2, P. M.; 20, Derby, 2, P. M.; 21, Humphreysville, 2, P. M.; 22, Oxford, (consecration of the church,) 11, A. M.; 23, Quaker's Farms, 2, P. M.; 24, Newtown, (St. James,) 11, A. M.

Sunday, October 25, Newtown, (Trinity,) 10, A. M.; Brookfield, 3, P. M.; 26, Danbury, (Bethel,) consecration of the church, 11, A. M.; 27, Reading, 2, P. M.; 28, Monroe, 2, P. M.; 29, Trumbull, 2, P. M.; 30, Huntington, 2, P. M.; 31, Milford, 11 A. M.

Sunday, November 1, Stratford, 10, A. M.; Bridgeport, 3, P. M.; 2, Saugatuck, consecration of the church, 11, A. M.; 3, Hamden, 3, P. M.; 4, Cheshire, 11, A. M.; 14, East Haddam, 10, A. M.

Sunday 15, Saybrook; 16, Essexborough, 3, P. M.; 17, North-Killingworth, 2, P. M.; 18, North-Guilford, 10. A. M.; Guilford, 3, P. M.; 19, Bradford, 10, A. M.; East-Haven, 2, P. M.; 20, New-Haven, 11, A. M.

On the seventeenth Sunday after Trinity, October 11th, the Bishop of this Diocese held an Ordination in Trinity Church in this city, when Roderick H. Ranney, an Alumnus of the General Theological Seminary, and John L. Watson, were admitted to Deacons' Orders, and the Rev. Daniel E. Brown, Superintendent of the Mission of the Protestant Episcopal Church in the United States at Green Bay, and the Rev. Edmund Embury, Missionary at Turin, Lewis county, Deacons, were ordained Priests. Morning prayer was read by the Rev. William Berrian, D. D., Rector of the church, (who also presented the candidates,) and the sermon preached by the Bishop.

Convention of the Diocese of Ohio.—The annual Convention of the Diocese of Ohio, will take place by adjournment on Friday, October 30th, in Christ Church, Cincinnati. It is hoped that the importance of the business which is expected to come before the Convention, will cause a full attendance of the Clergy and of Lay Delegates of the parishes.—*Gambier Observer.*

One Thousand Dollars Premium.—As inquiries have been repeatedly and are continually made, respecting the Premium of One Thousand Dollars, to be awarded by the American Peace Society, to the writer of the best Dissertation or Essay on a Congress or Court of Nations, for the amicable adjustment of all international disputes instead of an appeal to arms, the friends of peace, and all who may feel interested in the cause, will learn with pleasure, the Hon. Daniel Webster has been nominated, and has accepted the appointment to fill the vacancy in the committee, occasioned by the lamented death of the Hon. T. S. Grimke.

The committee now consist of Ex-President Adams, Hon. Chancellor Kent, and Hon. Daniel Webster.

About forty dissertations have been written. The Report of the Society states the number in the hands of the committee to be thirty-seven. One was withdrawn, making thirty-eight, and another has been at least sketched by an able writer in one of our neighboring towns; and is, we hope, ere this finished and in possession of the committee. Many of the dissertations, if printed, would form a large octavo volume. One of them, written in elegant Latin, is sent from Rio de Janeiro.—*Boston Sentinel.*

Death of Judge Williams.—Died, at Geneva, on the 25th ult. at the age of 62 years, the Hon. Nathan Williams, Clerk of the Supreme Court, and late Judge of the 5th district of this State. A sound and able jurist, a sincere Christian, a devoted and long valued member of the Episcopal communion, to whose distinctive principles he was warmly attached, to the defence and support of which he was always as ready as he was well known to be able. In truth and honesty, as well as in feeling, the Gospel Messenger is bound to bear this testimony. No layman of this State hailed with more cordiality the commencement of this periodical, and no one has more kindly sustained it. The Church at large, as well as at Geneva has sustained a loss in this excellent man. Geneva College of which he was a trustee, loses in him a wise counsellor and helper, and we are sure that Trinity Church, Utica, will not soon forget the long, faithful and liberal support it found in him.

We tender to his sorrowing family and friends the assurance of our sincere condolence.

May he who never forgets the works and labors of love, of those who serve him, shed his grace, and consolation upon the mourning household.

(*Auburn*) *Gospel Messenger.*

Singular Interruption.—Last Sunday, as the Rev. Mr. Vaughan was publishing the banns of marriage between two colored people, at the Episcopal church in this town, the banns were forbidden in a loud voice, by a colored man in the gallery, who claimed the woman as his wife.—*Salem Gazette.*

Kenyon College.—It may be proper to state that Professor Sparrow has declined the appointment of Professor of Biblical Literature in the Theological Seminary at Alexandria.—*Gambier Observer.*

Foreign Paupers.—The city government of Boston lately appointed an agent, Mr. Simonds, to visit the Houses of Industry, Correction and Reformation, in various parts of the northern and middle States. One of the results of his inquiries is, that in the four Alms-Houses of New-York, Philadelphia, Baltimore and Boston, there are 4,786 Americans, and 5,303 foreigners. Would there not be a saving of expense if these five thousand and odd should be shipped back to their respective homes? This calculation is worth making. In the same report of Mr. Simonds it is also stated, that of 187 persons admitted in 1833 into the Poor-House in Clinton county, (on Lake Champlain,) 152 were foreigners. This startling abuse of hospitality, as it may be called, is moreover increasing. In Niagara county, New-York, the foreign poor were, in 1830, 33; in 1831, 61; and in 1833, 111. An overseer of the poor in Rochester says, that seven-eighths of those who apply for relief are foreigners. Poor-House officers concur in the opinion, that the poor tax is paid for the support of persons, at least three-fourths of whom have fallen into poverty through intemperance.—*New-York Observer.*

The Lord Bishop of London had gone to Holland, and after preaching a sermon in the Episcopal Church at Rotterdam, confirmed the new members of that Church.—*New-York Gazette.*

OBITUARY.

For the Churchman.

Dear Sir,—It has been expected for some time by the relatives of the late Rev. Mervin Allen, of the Diocese of Maryland, that some of his friends would have prepared a short obituary notice; but as this has not been done, I send you for publication the following extracts from the funeral sermon, preached by the Rev. H. V. D. Johns, of Fredericktown, Maryland, which has recently come into my possession.

Very respectfully, yours, &c.

"I have known him longer than any here present, and can speak with prudence of the amiable and estimable traits of his character. But lest you should accuse me of partiality, I will read to you a few extracts from letters in my possession. The Rev. E. R. Lippitt, Professor in the Theological Seminary at Alexandria, D. C., writes: 'Brother Allen became a member of our Seminary in the autumn of the year 1825, and remained with us two years, in which time he completed the course marked out by our statutes. Naturally retired in his character, of course taciturn in ordinary intercourse, he made no strong and lasting impression *upon strangers;* but his friends, those who knew him intimately, would discover a sincere and affectionate heart, more than common soundness of judgment and acuteness of discrimination, and decided piety springing from elevated and deeply-rooted Christian principles. Among his companions I always remarked him as one who could be depended on, whose firmness shrunk from the performance of no duty, however arduous or self-denying. His preparation for the course at the seminary had been good, and his scholarship was highly respectable. As a member of the seminary, I early discovered an independence if not originality in his essays, which raised expectations that he would prove a varied, and useful, and acceptable preacher.'

"It appears from his 'Letters of Orders' that he was ordained Deacon by the Right Reverend Bishop Moore, in the church in Bristol Parish, Petersburgh, Virginia, on the 18th day of May, in the year 1828.

"After his ordination he was for a time associated with his brother, the Rev. Ethan Allen, Rector of Christ Church, Washington, D. C." [It is due to his memory to say that this association took place with the view of raising up a new Episcopal church within the bounds of that parish, near the Alexandria Bridge, where a new and flourishing settlement was then calling for ministerial labor. It was abandoned in consequence of opposition by one of the vestry.]

"His next settlement was in Calvert county, Maryland, where his hold on the affections of the people was strong, his ministry highly appreciated, and its fruits encouraging. After his removal from that parish, where his constitution received a shock from which it never recovered, and which he left solely on account of his health, the congregation manifested the greatest solicitude for his return. I remember one of his parishioners told me that whilst they could not raise $500 for a successor, $1000 could be commanded to bring him back. But it was not money that determined him to abandon the station. I can testify that there was nothing mercenary in his spirit. A shattered constitution constrained him to quit the region where it had become impaired, and look for a more genial location, where his services would be light and his health might recruit." [In the course of the three months previous to his leaving Calvert, he remarks in a letter then written: 'I have received solicitations to labor as a minister in six different places.' One was from the Diocese of Pennsylvania, two from that of Virginia, two from Ohio, the other was in Maryland. Such was the acceptableness of his ministry.] "He was admitted to Priests' Orders in Trinity Church, Baltimore, on the 21st day of June, 1829, by the Right Reverend Bishop Chase, then Bishop of Ohio.

"After his removal from Calvert county, he became the assistant to the Rev. John Johns, D. D., Rector of Christ Church, Baltimore, during a part of 1831 and 1832, for some time discharging the whole duties of the minister of the parish, and afterward sharing them with the rector. 'In this peculiar, and to a man who had once been the independent rector of a parish, so trying a situation, he conducted himself with that meekness of wisdom which the Apostle commands, and whilst he ministered to the people with fidelity, he was to me a most considerate and kind associate. The impression which he left here was every way in favor of his Christian character, and his spirit and deportment are held in most respectful remembrance. I have thus hastily sketched all I have to communicate. I hope you may be able to make the occasion of his funeral sermon as salutary as his own unostentatious zeal would have desired.'

"In October, 1832, he assumed the pastoral care of Zion and St. Peter's Parishes, in Frederick county, and how faithfully he labored in these situations you all remember. Discovering that he was, through want of health, unequal to the charge of these two parishes, so remote from each other, he most reluctantly came to the conclusion that he ought to accept a more limited field, where his measure of bodily strength might prove more competent to the claims of duty. With that view he accepted an invitation which came as it were from the grave of his departed friend, the Rev. Jared Rice. The Vestry of St. Mark's Parish, Maryland Tract, in compliance with the expressed wishes of their former lamented pastor, tendered the vacant pulpit to Mr. Allen. He removed to his new sphere of labor in October, 1833, and performed his last service in that parish, September 28th, 1834.

['On Thursday the 2d October he was taken sick. It was a plain case of bilious fever for about a week—about that time it became congestive, and his situation precarious. The skill of the physicians was baffled, and to-day (14th) precisely at 12 o'clock he went from time into eternity.']

"Apprized of his danger a few days before his departure, I called upon a clerical friend, and in his company visited the residence of a most afflicted family. We both knew and loved the invalid servant of Christ. I wished to perform a duty which was alike demanded of us as friends and as fellow-laborers in the Lord. Upon entering the room in which our sick brother lay, and speaking to him, he immediately recognised us, and we both noticed, with feelings which I cannot express, a smile of welcome lighting up his burdened countenance, and for a moment chasing away that expression which the hand of death was busily stamping upon every feature. The faculties were still unimpaired, although heavy and prostrate beneath the enfeebling influences of his disease. Among other questions, I asked Brother Allen, 'Are you suffering much bodily pain?' to which he replied, 'Yes, very great,' and afterward observed, 'that he was much exhausted.' I again asked, 'I hope you are now experiencing the supporting power of that Gospel which you have preached to others?' His meekness shone through his answer, for it was in these words, 'I trust so.' The clerical friend, among other inquiries, asked Brother Allen, 'Is your confidence firm in the promises of God?' 'Yes,' he replied, 'I have always trusted in the promises of God.' He was reminded of the blessed truth that the merits of the obedience and death of Christ are the sinner's only plea and the sinner's all-sufficient plea for pardon. I then asked, 'Do you feel that your soul rests upon Christ your Saviour?' Again he replied, 'I trust so.' After a few more inquiries not distinctly remembered, interspersed with observations calculated to refresh his memory with the promises of God, and to lead his thoughts to the fulness and freedom of grace in Christ Jesus, we discovered that he was so much exhausted as to require repose. Indeed, we found it necessary to rouse him as each question was proposed, for immediately after answering us his eye seemed to close as if just dropping asleep. So weak was he both in body and mind, that we could keep his attention but for a moment. After an interval of fifteen or twenty minutes, I think, we succeeded in rousing him to a greater command of himself, and we resolved to engage with him in prayer. The Rev. brother (Mr. Bean) who was with me, conducted the exercises. At the end of the prayer he gave a full and strong response, and when we asked him if he had been able to accompany us, he said that he had done so throughout. Just before we left him, as I was standing near his bed, I observed him making an effort to speak, and he soon said, 'I was just going to say, I give up all into the hands of the Lord.' It seemed to be the result of a train of reflections which had been passing in his mind, for nothing had been said to elicit at that time such an expression. I understood it as his avowal of perfect submission to the will of God; in that he gave up himself, soul and body, either to live or die, as the Lord should please, and also his wife and new-born babe, enveloped as they were in his heart's tenderest affections, wound around with the cords of his very soul, he gave *them also* into the hands of the Lord.

"Since the melancholy event of his death, I have visited the parish church of St. Marks, conversed with several of its members, and can bear ample testimony to the tenderness of their sorrow, and to the solemnity which sat upon every countenance as they spoke of him whose voice they shall hear no more.

"If I were asked to say what traits of character were remarkably eminent in our deceased brother, I should name meekness and constancy, humility and firmness. I have long known him, but never saw anger quivering upon his lip or resentment flashing in his eye. I have been often associated with him in duty, and never saw him unduly elevated by applause or in the slightest degree intimidated by censure. An invincible bashfulness restrained the freedom of his manners, but the depth, and strength, and fervor of his affectionate heart, chastened by the Cross, never failed to rise like a flowing fountain, and mingle with kindred spirits."

By request we transfer the following from the (Auburn) Gospel Messenger of August 22d. No apology will be thought necessary for its late appearance.

At Demopolis, Alabama, June 21st, in the 55th year of her age, Mrs. Mary I. Kinncer, a native of Jamaica, West Indies. This lady has been known for many years as the head of one or more celebrated schools for the education of young ladies. As a mother, she has been well known for her extraordinary and pious deportment and care. Three of her daughters, one of whom is the wife of the estimable Rector of St. James's Church, Skaneateles, are united to clergymen of the Protestant Episcopal Church, of which she was a devoted communicant for the last twenty-two years of her life. From the letter of one of her clerical sons-in-law, engaged in the service of the General Missionary Society of the Church, and whose comfort it was to administer at her bedside as a son and a spiritual guide. It is found that the end of this excellent woman was as full of faith and humble dependence upon the merits of her Redeemer's blood, as her life had been of maternal tenderness and other Christian virtues. There is a precious consolation to all she has left behind, in the brief conviction expressed in the letter just mentioned, "Our dear mother is happy."

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

The canonical certificate was this day granted and signed in favor respectively of—

Rev. Daniel E. Brown, John V. Van Ingen, Edward Embury, applying to be admitted to Priests' Orders.

John Lee Watson, Roderic H. Ranney, applying to be admitted to Deacons' Orders.

Samuel Cooke, George W. Nichols, applying to be admitted Candidates for Holy Orders.

W. Creighton, *Secretary.*

New-York, Oct. 9, 1835.

NOTICE.

A quarterly meeting of the New-York Protestant Episcopal Sunday School Society, will be held at St. George's Church, on Sunday evening next, the 18th instant, when a sermon will be delivered by the Rev. Wm. F. Walker, and a collection taken to aid the funds of the Society. Service to commence at half past 7 o'clock. All persons interested in the Sunday school cause are respectfully invited to attend.

By order of the Committee of Arrangements,

Theron Wilber, *Secretary.*

New-York, Oct. 13th, 1835.

TRACT SOCIETY.

An adjourned meeting of the Protestant Episcopal Tract Society for the election of Officers and Trustees, will be held at the Press Buildings on Wednesday evening 21st instant at 8 o'clock.

Pierre E. F. McDonald, *Secretary.*

Calendar.

OCTOBER.

18. 18th Sunday after Trinity, and St. Luke.
25. 19th Sunday after Trinity.
28. St. Simon and St. Jude.

NOVEMBER.

1. 20th Sunday after Trinity, and All Saints.
5. Thanksgiving day.
8. 21st Sunday after Trinity.
15. 22d Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 7th instant.

Ten dollars and sixty-seven cents received through Mr. Floyd Smith, from Christ Church, Manlius, N. Y.

Twenty-eight dollars and twenty-one cents, being the amount collected at the monthly concert for one quarter, in the Church of the Holy Trinity, Grahamville, South-Carolina, forwarded by the Rev. T. J. Young, through T. C. Dupont—designed for the support of Foreign Missions.

James Swords, *Agent, &c.*

October 15, 1835.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The subscriber, as Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1835. *Missionary Disposable Fund.*

Sept. 16.	Received collection made in St. Paul's Church, Angelica,		$6 00
21.	Received from the Auxiliary Female Missionary Association of St. John's Church, Yonkers,		100 00
22.	Received collection made in St. Michael's and St. James' Churches, Bloomingdale,		19 56
	Received collection made in St. Mary's Church, Manhattanville,		2 25
24.	Received from the Protestant Episcopal Association of St. George's Church, New-York, for the Promotion of Christianity,		160 00
	Received from the Female Missionary Association of St. Paul's Chapel, New-York,		58 00
26.	Received from the Mission Church of the Holy Evangelists, New-York,		44 00
28.	Received from the Female Missionary Association of St. John's Chapel, New-York,		95 00
	Rec'd collection made in St. John's Church, Yonkers, and its chapel at Tuckahoe,		27 50
29.	Received from the Richmond Church Missionary Society, per Rev. Geo. H. Norton,		3 00
	Received from the Missionary and Education Society of St. Peter's Church, Albany,		50 00
	Received collection made in St. Andrew's Church, Harlem, New-York,		10 50
	Received from the Female Education and Missionary Society of Christ Church, Rye,		30 00
30.	Rec'd from the Association of Zion Church, New-York,		57 00
Oct. 8.	Rec'd collection made in St. Mark's Church, Hunt's Hollow,		5 00
	Received from St. John's Church, Mount Morris, viz —		
	From the Vestry,	$10 00	
	Ladies' Sewing Society,	6 00	
	Collection made in said church,	6 00	—$22 00
	Rec'd the following from Mr. Floyd Smith, Treasurer of the Convention.		

Collections in Churches.

St. Clement's	Church,	Weathersfield,	10 00
St. John's	"	Shelden,	3 68
Christ	"	Lockport,	20 00
St. John's	"	Catharine,	1 50
Emanuel	"	Little Falls,	7 12
Christ	"	Poughkeepsie,	50 00
Zion	"	Greene,	1 87
Trinity	"	Hector,	4 00
St. Mark's	"	Le Roy,	20 00
Zion	"	Roome,	2 00
Trinity	"	Constantia,	1 00
Trinity	"	Waterford,	4 00
Trinity	"	Cohoes,	3 00
St. Thomas'	"	New-York,	100 00
Trinity	"	Lansingburgh,	20 00
Trinity	"	Rensselaerville,	5 00
Christ	"	Guilford,	1 00
St. James'	"	Goshen,	16 00
St. George's	"	Newburgh,	17 00
St. Michael's	"	Geneseo,	8 00
St. George's	"	Hempstead,	15 00
Christ	"	Duanesburgh,	10 00
Do. by an Association,			12 29
Christ	Church,	Manlius,	5 33
St. Paul's	"	Holland Patent,	3 00
St. Peter's	"	Bainbridge,	3 73
Christ	"	Oswego,	18 49
Trinity	"	Athens,	9 00
St. Anna's	"	Fishkill,	20 00
Trinity	"	"	4 22
St. James'	"	Hyde Park,	25 50
Christ	"	Greenville,	7 00
Grace	"	White Plains,	16 00
St. John's	"	Johnstown,	17 00
Trinity	"	Fredonia,	4 00
St. Matthew's	"	Moravia,	3 00
Christ	"	Danby,	4 00
St. Mark's	"	Canda,	2 00
Zion	"	Butternuts,	6 21
St. Luke's	"	Harpersville,	10 00
Trinity	"	Granville,	5 00
St. Paul's	"	Mayville,	2 00
St. Peter's	"	Westfield,	2 00
Zion	"	Marcellus,	2 00
St. George's	"	Flushing,	126 80
St. Paul's	"	Charlton,	5 00
Christ	"	North-Hempstead,	25 00
St. Paul's	"	Glencove,	13 00
Grace	"	Rochester,	3 00
Zion	"	Sandy Hill,	2 12
Trinity	"	Windham,	7 00
Do. by an Association,			6 00
St. Paul's	Church,	Syracuse,	9 00
St. Andrew's	"	Staten Island,	15 25
St. Mark's	"	Malone,	6 00
Trinity	"	Fayetteville,	1 50
Trinity	"	Watertown,	19 00
Christ	"	Cooperstown,	7 12
Trinity	"	New-Rochelle,	20 00
St. Paul's	"	Eastchester,	5 00
St. Andrew's	"	Walden,	4 00
St. Paul's	"	Paris,	5 00
St. Paul's	"	Perryville,	3 00
From the Female Missionary Association of Trinity Church, Utica.			43 25
From the Association of Trinity Church, Utica, for the Promotion of Christianity,			8 02
From the Female Missionary Association of St. Matthew's Church, Unadilla,			21 40
From the Female Missionary Association of St. Stephen's Church, New-Hartford,			9 00
From the Female Missionary Association of Trinity Church, Fairfield,			10 65
			$1506 87

General Disposable Fund.

Sept. 11.	Received collection made in Christ Church, Gilbertsville,	$12 00
16.	Rec'd collection in Christ Church, Oyster-Bay,	3 50
Oct. 9.	Rec'd collection in Christ Church, Hudson,	17 75
	" " St. John's Church, Monticello,	5 00
		$38 25

Education Disposable Fund.

Sept. 22.	Received collection made in St. Michael's and St. James' Churches, Bloomingdale,	$19 56
	Received collection in St. Mary's Church, Manhattanville,	2 25
23.	Received from a lady of the parish of Trinity Church, New-York, per the Rev. Dr. Anthon, being the third annual payment for the support of a scholarship,	100 00
24.	Received from the Protestant Episcopal Association of St. George's Church, New-York,	100 00
	Received from the Auxiliary Female Association of St. Paul's Chapel, New-York,	16 00
28.	Received collection made in the Church of the Ascension, New-York,	130 47
29.	Received from the Association of St. Stephen's Church, New-York.	50 00
Oct 7.	Received from Grace Church, New-York, per Rev. T. H. Taylor,	100 00
	Received from Mr. Floyd Smith, Treasurer of the Convention, viz.	

Collections in Churches.

St. Andrew's	Church,	Harlem,	13 40
Christ	"	Lockport,	50 00
Christ	"	Poughkeepsie,	50 00
Zion	"	Greene,	1 87
St. Mark's	"	Le Roy,	20 68
Zion	"	Roome,	1 00
Trinity	"	Constantia,	1 00
Zion	"	Palmyra,	1 00
St. Thomas'	"	New-York,	45 13
Trinity	"	Lansingburgh,	5 00
Trinity	"	Rensselaerville,	5 00
Christ	"	Guilford,	1 00
St. James'	"	Goshen,	5 19
St. Michael's	"	Geneseo,	6 00
St. George's	"	Hempstead,	10 20
Christ	"	Duanesburgh,	2 50
Christ	"	Manlius,	5 34
St. Paul's	"	Holland Patent,	1 00
St. Paul's	"	Sing-Sing,	6 64
Zion	"	Greensburgh,	23 33
Christ	"	Oswego,	6 00
St. Anna's	"	Fishkill,	12 41
St. Paul's	"	Mayville,	2 00
St. Peter's	"	Westfield,	2 00
St. George's	"	Flushing,	100 00
Christ	"	Cooperstown,	7 12
Trinity	"	New-Rochelle,	17 00
St. Paul's	"	Eastchester,	4 00
From the Female Association of Trinity Church, Fairfield,			10 65
From the Female Missionary Association of Trinity Church, Utica,			77 92
			$972 66

Education Permanent Fund.

Sept. 29.	Received from the Female Education and Missionary Society of Christ Church, Rye, to constitute their Rector, the Rev. P. C. Chauncey, a Life Member of the Education Branch,	$30 00

Benjamin M. Brown, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, Oct. 12, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

1835.		
Oct. 9.	From the Association of Calvary Church, Homer, per Rev. H. Gregory, Rector, by the hands of Mr. Floyd Smith, Treasurer of the Convention,	$3 00
	From St. Paul's Church, Albany, per Rev. J H. Price, Rector, by the hands of Mr. F. Smith, Treasurer of the Convention,	6 00
	From St. John's Church, Catharine, per Rev. R. Campbell, Rector, by the hands of Mr. Floyd Smith, Treasurer of the Convention,	1 00
	From Rev. Edward Davis, Balston Spa,	2 00
		$12 00

Thomas Browning, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums:—

1835.		
Oct. 7.	From John Grogan, a soldier of Fort Preble, Maine, from his mite box, through the Protestant Episcopal Press,	$0 50
	From Emanuel Church, Norwich, Chenango Co., per Rev. L. A. Barrows, Rector, by the hands of Mr. Floyd Smith, Treasurer of the Convention,	1 50
		$1 50

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sums, viz:

A collection in St. Luke's Church, in the City of New-York,	$85 00
A collection in St. Mark's Church, New-York,	42 75
A collection in St. John's Church, Monticello, Sullivan county,	3 00
	$130 75

Edward R. Jones, *Treasurer.*

Oct. 15, 1835.

LIBRARY OF THEOLOGICAL SEMINARY.

From Mr. J. W. Murphy,—
T. Lucretii Cari De Rerum Naturâ.
From Mr. J. A. Spencer,—
The Spirit of Humanity.
From the Rev. W. Ballard, Pittsfield, Mass.,—
Six Discourses by D. Whitby, D. D. 1801,
M. Valerii Martialis Epigrammata, 1 vol. 8vo. Biponti. 1784.
Catullus, Tibullus, Propertius, Cum Galli Fragmentis, 1 vol. 8vo. Biponti. 1784.

The Committee have also great pleasure in acknowledging the receipt of the following very valuable books as donations from friends of the Seminary in England.

From the Rev. Thomas Hartwell Horne,—
Novi Testamenti Libri Historici. Græce cum Commentariis D. C. T. Kuinvel. London. 1835. 3 vols. 8vo.
Evangelium Secundum Matthæum ex codice in Biblia Sacra Trinitatis. Barrett. Dublin. 1 vol. 4to.
Tabulæ Historiæ Ecclesiasticæ. Auctore C. Schoene. Berlin. 1828. 1 vol. folio.
Pruen's Illustration of the Liturgy and Service of the Church. London. 1815. 2 vols. 4to.
The Greek Testament, with English Notes, Critical, Philological and Exegetical. By Rev. S. T. Bloomfield. Cambridge. 1832. 2 vols. 8vo.
From the author,—
A Course of Lectures on the Last Days of our Lord's Ministry, by the Rev. W. F. Hook. London. 1832. 1 v. 8vo.
From the Rev. H. H. Baber, Librarian to the British Museum,—
Psalterium Græcum e Codice MS. Alexandrino. H. H. Baber. London. 1812. 1 vol. royal folio.

Permanent Library Fund.

Subscription from 'A Friend,'	$100 00

On part of Committee,

John McVickar.

FOREIGN MISSIONS.

The subscriber acknowledges the receipt of the following sum from the Rev. James Milnor, D. D., being the amount collected at St. George's Church, on Sunday evening, September 28th, for the benefit of the Greek Mission, $215 30

John P. Stagg, *Treasurer, pro tem. of Committee of Foreign Missions.*

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 15th, from the following persons, viz.

Rev. John Davis—W. Nash—Bishop B. T. Onderdonk—Bishop Doane—Bishop H. U. Onderdonk—Rev. Daniel Nash—James N. Fenn—Rev. Dr. Upfold—Rev. Mr. Campbell—Rev. Dr. Anthon—B. R. Smith—Joseph Nixon—Belknap & Hamersly, 2—Rev. Henry Gregory—H. & Wm. A. Barber.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Samuel Fuller, jun.—John C. Pechin.

SITUATION WANTED.

A Young Gentleman attached to the Episcopal Church, a graduate of a New-England College, and of considerable and successful experience in teaching, wishes a situation as Teacher, either in a private family or public school. Application may be made at this office. Oct. 17.

CLASSICAL AND ENGLISH SCHOOL,

46 Lumber street.

This institution will open on Monday, the 19th of October, under the immediate charge of the subscriber. Young gentlemen will be prepared for admission into college or the counting-house upon the most approved modes of teaching.

Terms, &c., made known upon application at the office of the Churchman. James M. Fenn.

October 10, 1835.

From the British Magazine.

Augustine's City of God.

THROUGHOUT the older word, story and rite;
Throughout the new, skirting those clouds with gold;
Through rise, and fall, and destinies manifold
Of pagan empires; through the dreams and night
Of nature, and the darkness, and the light,
Still young in hope, in disappointment old;
Through mists which fallen humanity enfold,
Into the vast and viewless infinite,
Rises the eternal city of our GOD.
The morning, with her disenchanting rod,
Dimly and darkly labors to disclose,
Lifting the skirts of the o'erhanging gloom:
Bright shapes come forth, gold, pinnacle, and dome:
In heav'n is hid its height and deep repose.

The Church in Trouble.

THE scene is darken'd, but to bring more near,
Through dimm'd perspective, calm and happy skies,
And everlasting hills where our home lies.
These clouds above (O gloom than joy more dear!)
Make the clear light of that bless'd home appear:
'T is like a scene I cannot rightly prize,
Which clouds and light had made for wand'ring eyes
Within a hilly amphitheatre.
Afar there was a pale and liquid light,
Where in the opening north a mountain band
Were brought so wildly near, they seem'd to stand
Looking upon us, brought upon our sight,
Strangely distinct in distance, and between,
The sea was like a bright blue river seen.

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

MY BRETHREN OF THE CLERGY AND THE LAITY, I solicit your attention to the annual address required of me by the Canons.

On the Sunday next after the rising of the last Convention, the nineteenth after Trinity, October 5, in St. Mary's Church, New-York, I admitted to Priests' Orders, the Rev. John P. Robinson, Deacon, Minister of Trinity Church, Stafford, Genesee county. Mr. Robinson has since canonically removed to the Diocese of Maryland.

Thursday, October 9, consecrated the French Church, Du St. Esprit, New-York. This splendid marble edifice has been erected by the corporation of the French Church as a substitute for the venerable building which formerly stood in another part of the city, and which was erected in 1704 by the Huguenot pilgrims, who, fleeing from bloody persecution to which, for their Protestant principles, they were subjected in their native land, found an asylum in this country. Until 1803 the congregation continued to worship on the principles adopted by the Calvinistic reformers in France. In that year the pastor and people conformed to the Church—the former was ordained, and the latter were duly incorporated, according to the law of the State, as a Protestant Episcopal Church; and thenceforward their worship has been by a French translation of the Liturgy. At the consecration of the new church, the morning prayer was read according to this translation, and the Rector preached in the same tongue.

Twenty-second Sunday after Trinity, October 26, in St. John's Chapel, New-York, admitted Richard Smith to the order of Deacons. Mr. Smith is the Minister of Trinity Church, Hector, Tompkins county.

Twenty-third Sunday after Trinity, November 2, instituted into the rectorship of St. Peter's Church, New-York, the Rev. Thomas Pyne, who had removed from St. Paul's Free Church, Brooklyn, where he is succeeded by the Rev. Thomas S. Brittan, who had resigned the rectorship of St. Augustine's Church, in the same city. The sermon at the institution, being also the annual matriculation sermon of the General Theological Seminary, was preached by the Rev. Professor Wilson of that institution.

Thursday, November 6, laid the corner-stone of St. Paul's Church, Sing-Sing, Westchester county.

Friday, 7, consecrated St. Anna's Church, Fishkill Landing, Dutchess county; and in the afternoon confirmed 6 in the same church.

Saturday, 8, in the same church, admitted the Rev. Robert B. Van Kleeck, Deacon, its Minister, to the Priesthood.

Twenty-fourth Sunday after Trinity, November 9, commenced a visitation of Orange county, by confirming, in the morning, 15 persons in St. George's Church, Newburgh, and preaching, in the afternoon, for the parish of St. Thomas's Church, New-Windsor, which is without a house of prayer, in a room which afforded temporary accommodations.

Monday, 10, confirmed 19 in St. Andrew's Church, Walden.

On Wednesday, 12, I enjoyed great satisfaction in acceding to the request of the Superintendent of the United States' Military Academy, at West-Point, and the Chaplain of the same, who is a presbyter of this Diocese, by laying the corner-stone of the chapel now erecting there, under the authority of Congress. Among other causes of high gratification which imparted peculiar pleasure to this visit to that distinguished institution, I would especially name, the great interest which the respected officers of the establishment, and the interesting body of young men who compose its corps of cadets, evidently took in the religious solemnities of the occasion, which consisted of the form set forth for use in this Diocese at the laying of the corner-stone of a church or chapel, with alterations and additions fitting it to the peculiarity of the case. I was happy to be assured, from the most credible sources, that there is among the members of this Academy a growing respect for the principles and institutions of our holy religion.

Friday, November 14, confirmed 2 in St. James's Church, Goshen.

Saturday, 15, returned to Dutchess county, and officiated therein as follows:

On that day, preached in the Methodist chapel, Wappinger's Creek, on occasion of the laying of the corner-stone of Zion Church in that place, which ceremony took place immediately after, on a very eligible site presented by the Hon. Matthew Mesier.

Twenty-fifth Sunday after Trinity, November 16, confirmed 17 in Christ Church, Poughkeepsie, in the morning, and preached there again in the afternoon.

Monday, 17, in the evening, preached in St. Peter's Church, Lithgow, and baptized an adult and a child.

Tuesday, 18, after administering private baptism to a child, consecrated St. Peter's, and administered the holy communion; and in the afternoon confirmed 3 in the same church.

Friday, 21, consecrated St. Paul's Church, Oakhill, Greene county, and administered the communion, and preached there again in the evening.

Twenty-sixth Sunday after Trinity, November 23, instituted the Rev. Joseph H. Price, Rector of St. Paul's Church, Albany; and preached in the same church in the afternoon, and again, in the evening, in St. Peter's Church, in the same city; on which last occasion I also baptized a child.

Tuesday, 25, preached in the evening, and baptized two infants, in the Presbyterian church, Haverstraw, Rockland county. These, it is believed, were the first services ever performed by an Episcopal clergyman in Rockland county. The few Episcopalians there, however, had, for a time, been supplied with the services of a lay-reader. A church has since been organized at the village of Samsondale in the town of Haverstraw, and the vestry are about erecting a house of worship.

From this time, my episcopal services were principally confined to the City of New-York, until the spring. The following are to be recorded:

Second Sunday in Advent, December 7, confirmed 27 in Grace Church.

Monday, 8, in St. Thomas's Church, at the request, and on the behalf, of the Bishop of Connecticut, who was spending the winter in a distant part of the Union, admitted Cicero S. Hawks, a candidate in that Diocese, to Deacons' Orders. Mr. Hawks has since been transferred to this Diocese, and is the Minister of Trinity Church, Ulster, Ulster county; where he succeeds the Rev. Reuben Sherwood, who has become the Rector of St. James's Church, Hyde Park, Dutchess county.

Third Sunday in Advent, December 14, in the Mission Church of the Epiphany, admitted William Tatham to Deacons' Orders.

Second Sunday after Christmas, January 4, confirmed 32 in St. Clement's Church.

Second Sunday after Epiphany, January 18, confirmed 13 in St. Peter's Chapel.

Thursday, 22, at the request, and on the behalf, of the Bishop of Connecticut, consecrated Trinity Chapel, in the village of Southport, Fairfield county, in that State. It was peculiarly gratifying to me to be called to exercise episcopal functions in this most ancient Diocese in our ecclesiastical confederation; and the pleasure was enhanced by finding the same kind welcome, and friendly hospitality, to which I am so much accustomed among the beloved members of my own Diocese.

Fourth Sunday after Epiphany, February 1, confirmed 39 in the Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, confirmed 74 in the Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, baptized a child, confirmed 24, and administered the communion, in the Chapel of the Church of the Nativity.

Tuesday, March 24, laid the corner-stone of St. John's Church, Fort Hamilton, King's county.

Fifth Sunday in Lent, April 5, for the parish of Emanuel Church, New-York, which has no place of worship, confirmed 6 in the Protestant Episcopal Public School.

Sunday next before Easter, April 12, confirmed 46 in St. Philip's Church, of which the Rector and congregation are colored persons.

First Sunday after Easter, April 26, confirmed 13 in St. Paul's Free Church, Brooklyn.

Wednesday, 29, in St. John's Church, Huntington, Suffolk county, admitted the Rev. Isaac Sherwood, Deacon, Missionary at Cold Spring Harbor, Queen's county, to the Priesthood. In the afternoon preached in the school-house in the latter village, and then proceeded to the site selected for the building of St. John's Church, where I performed the ceremony of laying the corner-stone of that edifice. In the evening preached in the Academy at Oyster Bay.

Second Sunday after Easter, May 3, in Christ Church, New-York, admitted Henry Lockwood, Deacon, appointed Missionary to China, under the authority of the Domestic and Foreign Missionary Society, to the Priesthood. Mr. Lockwood has since, in company with another devoted presbyter of the Church, embarked on his holy, disinterested, and important enterprise.

Thursday, 7, in St. Matthew's Church, Bedford, Westchester county, confirmed 13; and preached there again in the afternoon; and again, in the evening, in the Court-house of the village, the situation of which is much more convenient to the villagers generally, than the parish church. A similar circumstance, I would here remark, exists in several other parishes, to their no small detriment. A church should always be placed, as nearly as may be, in the centre of population, and in the heart of the village, if there be one within the bounds of the parish.

Friday, 8, in St. James's Church, North-Salem, in the same county, admitted the Rev. Alexander Frazer, Deacon, Missionary at Somers and North-Salem, to the Priesthood; and in the afternoon confirmed 3 in the same church.

Saturday, 9, for the congregation of St. Luke's Church, Somers, in the same county, preached in a meeting-house, of which the Episcopalians are part owners.

Third Sunday after Easter, May 10, for the congregation of Christ Church, Patterson, Putnam county, which, I have reason to hope, is about erecting a church, confirmed 2 persons, and administered the communion, in the Presbyterian church, and preached there again in the afternoon. In the evening, baptized a child in the same village.

Wednesday, 13, confirmed 10 in St. James's Church, Goshen, Orange county.

Friday, 15, confirmed 4, and administered the communion, in Trinity Church, Athens, Greene county; and preached in the evening in Christ Church, Hudson.

Fourth Sunday after Easter, May 17, in the morning, confirmed 36, and administered the communion, in St. Paul's Church, Troy; in the afternoon, for the congregation of Trinity Church, Gibbonsville, Albany county, which has not yet a church, confirmed 4 in the Methodist chapel, in that village; and in the evening confirmed 16 in St. John's Church, Troy.

Monday, 18, preached in St. John's Church, Cohoes, Albany county.

Tuesday, 19, in Grace Church, Waterford, Saratoga county, confirmed 6, and preached there again in the evening.

Wednesday, 20, confirmed 18 in Trinity Church, Lansingburgh, Rensselaer county.

Thursday, 21, visited the parish of St. Mark's Church, Hoosick Falls, in the same county. The first and last duties of the day were the visiting of an eminently respectable member of the parish, in his sick chamber. At the first visit he had remaining strength enough to manifest a deep and devout interest in the truly excellent service provided by the Church for such occasions. At the last, he could only express by signs a similar interest in the little which his physical debility allowed him to hear, in the way of pastoral address; and a very short time after he was taken to his rest. He had entered with great zeal in the pious enterprise of organizing a parish, and erecting a church. The latter, some feared, would utterly fail, for the sudden loss of his important agency. Such, however, it is devoutly, and I have had recent cause to believe reasonably, hoped will not be suffered to be the case. I here baptized 6 children, confirmed one person, and administered the communion. The parish is supplied by the Rev. Nathaniel O. Preston, who has been canonically transferred from the Diocese of Vermont.

In the evening of the same day, preached in the Presbyterian church at Schaghticoke Point, in the same county.

Friday, 22, I returned to Saratoga county, in which my visitation was continued as follows:

On that day, in St. John's Church, Stillwater, admitted the Rev. William Allanson, Deacon, Missionary at that place and Mechanicsville, to the Priesthood; and in the afternoon confirmed 5 in the same church.

Saturday, 23, preached in St. Luke's Church, Mechanicsville.

Fifth Sunday after Easter, May 24, preached and administered the communion in St. James's Church, Milton, in the morning, and preached there again in the afternoon; and again, at a later hour in the afternoon, preached in Christ Church, Balston Spa.

Monday, 25, preached and administered the communion in St. Mary's Church, West-Charlton.

Tuesday, 26, confirmed 12, and administered the communion, in St. Paul's Church, Charlton.

Wednesday, 27, in St. George's Church, Schenectady, admitted the Rev. Thomas C. Reed, Deacon, Professor in Union College, in that city, to the Priesthood.

Ascension-day, Thursday, 28, confirmed 13 in Christ Church, Duanesburgh, Schenectady county. At a very appropriate late hour in the afternoon, the congregation assembled, at the call of the Rector, for the evening service of that festival; which was performed by me, with no other addition than the baptism of an infant.

Saturday, 30, confirmed 6 in Trinity Church, Rensselaerville, Albany county, and preached there again in the afternoon.

Sunday after Ascension, May 31, I again commenced visiting the churches in Greene county with St. Paul's Church, Oakhill, in which, in the morning, I preached and administered the communion, and in the afternoon confirmed 3.

Monday, June 1, confirmed one in Christ Church, Greeneville.

Tuesday, 2, confirmed 2 in Calvary Church, Cairo, and preached there again in the evening.

Thursday, 4, confirmed 7 in Trinity Church, Windham, and preached there again in the evening.

I went the next day to Delaware county, in which I officiated as follows:

Saturday, June 6, in St. Peter's Church, Hobart, confirmed 14, and preached there again in the afternoon.

Whitsunday, June 7, in St. John's Church, Delhi, in the morning preached and administered the communion, and in the afternoon confirmed 8.

Whitsun-Monday, 8, in Christ Church, Walton, admitted the Rev. John F. Messenger, Deacon, the Missionary there, to the Priesthood, and in the afternoon confirmed 2.

From Delaware I proceeded to Otsego county, and visited certain churches there as follows:

Whitsun-Tuesday, June 9, in St. Matthew's Church, Unadilla, baptized a child, and confirmed 14 persons.

Wednesday, 10, consecrated Christ Church, Gilbertsville; and in the afternoon, in the same church, baptized an adult, and confirmed 18.

Festival of St. Barnabas, Thursday, 11, in the same church, admitted the Rev. John Hughes, Deacon, the Missionary at Mount Upton and Gilbertsville, to the Priesthood, and preached there again in the afternoon.

Friday, 12, in Zion Church, Louisville, confirmed 19, and administered the communion.

Saturday, 13, at Burlington-Green, baptized 2 adults and 5 children, and proceeded, the same morning, to Burlington-Flats, where, for the congregation of Christ Church, I confirmed 4 in a meeting-house, of which the Episcopalians are part owners.

Trinity-Sunday, June 14, in Christ Church, Cooperstown, baptized 2 adults, confirmed 10, and administered the communion; and in the afternoon baptized an infant, and preached.

First Sunday after Trinity, June 21, confirmed 17 in St. Andrew's Church, New-York.

Monday, 22, consecrated St. Paul's Church, Tompkinsville, Richmond county.

Festival of St. John the Baptist, Wednesday, 24, indisposition preventing my attending to the duty, the corner-stone of St. Bartholomew's Church, New-York, was laid, at my request, by my Right Rev. brother, the Bishop of New-Jersey.

Saturday, 27, laid the corner-stone of Trinity Church, Brooklyn.

Second Sunday after Trinity, June 28, in St. John's Church, Brooklyn, I admitted to the order of Deacons the following gentlemen, who, having completed the course of study in our General Theological Seminary, had, at the Commencement, on the preceding Friday, received the honors of that institution, and been thus enrolled among its alumni; viz. Daniel V. M. Johnson, Joseph L. Darrow, John French, William F. Walker, and William I. Kip, of this Diocese, and Alexander H. Vinton, M. D., of Connecticut, and Edward M. Forbes, of North-Carolina, at the request, and on the behalf, of their respective diocesans. Hilliard Bryant, Frederick Freeman, and Caleb S. Henry, were also at the same time admitted to the same order, and the Rev. Jacob W. Diller, Deacon, who had become the Assistant Minister of St. John's, to that of Priests. The Assistant Bishop of Pennsylvania was present on this interesting occasion, and did me the favor of preaching, and taking part in the ordination services.

Mr. Johnson is the Minister of the newly-incorporated Trinity Church, Brooklyn. Messrs. French, Freeman, and Henry, have canonically removed to Pennsylvania. Mr. Walker is the Minister of the Church of the Nativity, New-York. Mr. Kip has been canonically transferred to New-Jersey. Mr. Bryant has an appointment to join the missionary establishment of our Church in Greece, and has probably, by this time, sailed for his place of destination.

Tuesday, June 30, consecrated St. Paul's Free Church, Brooklyn.

This is the first instance of a church established upon such principles in either Brooklyn or New-York. The mission churches in the latter are owned by a society composed of Episcopalians throughout the city, supported by its funds, and furnished with pastoral services under the missionary authority of the Diocese. They are intended for the poor, who cannot afford to provide themselves with the public ministrations of the sanctuary; and being thus constituted, they hold out, in their legitimate operation, no inducements for special care in bringing into them those who can contribute to their support. While thus confined to their legitimate operation, they are a most valuable charity, loudly called for, and of great extent of beneficial influence; and afford a field of ministerial labor, the occupancy of which, in its true spirit and design, calls into action some of the holiest, purest, most disinterested, and most self-denying principles which can actuate a minister of JESUS. It is devoutly to be hoped that our brethren of New-York will sustain this important branch of missionary operations with such liberality, as a common cause, that it shall never, for want of due support as a charity, assume any other form than that in which it was pledged to the Church, at its origin. A new station, I am happy to say, has been added to the field of operation of the New-York City Mission Society, which will probably be soon provided with a church. A missionary has been appointed for this station, and entered on his duties; but as I have not yet received a letter of dismission from his Diocesan, I cannot record any change in his canonical residence.*

St. Paul's Free Church, Brooklyn—the case of which led to this, I trust not unnatural, digression—is constituted on other principles. The pews, indeed, are free from price or rent; but the congregation are supposed, by their voluntary subscriptions and contributions, to support the establishment, which has a vestry of its own, under a legal organization, in whom the property of the building is vested, with the power of settling a clergyman, and with all other usual parochial privileges. You at once perceive the difference between such an establishment, and one especially for the poor, who have a church provided for them, which belongs to a society constituted for the purpose, and have a missionary sent to them under the authority of the Diocese, and supported for them by their Christian brethren.†

A truly adequate provision for the spiritual wants of so large and multifarious a population as that of a great city would embrace the three species of churches comprising those which are supported by *assessments* on the pews; *free churches*, which are supported by the *voluntary* contributions of their respective congregations; and *mission churches*, founded and supported entirely on the principles of Christian charity.

(*To be continued.*)

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* Since the meeting of the Convention, the Rev. Ezra B. Kellogg, the Missionary referred to, has become canonically connected with this Diocese, having removed from that of Connecticut.

† It ought, in justice, to be stated, that in point of fact, St. Paul's Free Church was originally designed, and has happily served, as a church for the poor, in consideration of the easy access which all classes have to equal facilities for worship within its walls. It is obvious, however, that its organization as a parish church, with the usual rights and privileges secured, by civil and ecclesiastical law, to its congregation and vestry, holds out an inducement, which mission churches should never offer, for those to connect themselves with it, and gain influence in it, who desire, and can pay for, those rights and privileges.

A PRIEST TO THE TEMPLE: OR THE COUNTRY PARSON.

THE PARSON'S CHARITY.

THE country parson is full of charity; it is his predominant element. For many and wonderful things are spoken of thee, thou great virtue. To charity is given the covering of sins, (1 Pet. iv. 8,) and the forgiveness of sins, (Matt. vi. 14; Luke vii. 47,) the fulfilling of the law, (Rom. xiii. 10,) the life of faith, (James. ii. 16,) the blessings of this life, (Prov. xxii. 9; Ps. xli. 2,) and the reward of the next. (Matt. xxv. 35.) In brief, it is the body of religion, (John xii. 35,) and the top of Christian virtues. (1 Cor. xiii.) Wherefore all his works relish of charity. When he riseth in the morning, he bethinketh himself what good deeds he can do that day, and presently doth them; counting that day lost, wherein he has not exercised his charity.

He first considers his own parish; and takes care that there be not a beggar or idle person in his parish, but that all be in a competent way of getting their living. This he effects either by bounty or persuasion, or by authority; making use of that excellent statute, which binds all parishes to maintain their own. If his parish be rich, he exacts this of them; if poor, and he able, he easeth them therein. But he gives no set pension to any; for this in time will lose the name and effect of charity with the poor people, though not with GOD; for then they will reckon upon it, as on a debt; and if it be taken away, though justly, they will murmur and repine as much as he that is disseized of his own inheritance. But the parson having a double aim, and making a hook of his charity, causeth them still to depend on him: and so, by continual and fresh bounties, unexpected to them, but resolved to himself, he wins them to praise GOD more, to live more religiously, and to take more pains in their devotion, as not knowing when they shall be relieved; which otherwise they would reckon upon, and turn to idleness. Besides this general provision, he hath other times of opening his hand; as at great festivals and communions; not suffering any that day that he receives, to want a good meal suiting to the joy of the occasion. But specially at hard times and dearths, he even parts his living and life among them; giving some corn outright, and selling other at under rates; and when his own stock serves not, working those that are able to the same charity, still pressing it, in the pulpit and out of the pulpit, and never leaving them till he obtain his desire. Yet, in all his charity, he distinguisheth; giving them most who live best, and take most pains, and are most charged: so is his charity in effect a sermon.

After the consideration of his own parish, he enlargeth himself, if he be able, to the neighborhood; for that also is some kind of obligation. So doth he also to those at his door whom GOD puts in his way, and makes his neighbors. But these he helps not without some testimony, except the evidence of the misery bring testimony with it. For though these testimonies also may be falsified, yet—considering that the law allows these in case they be true, but allows by no means to give without testimony—as he obeys authority in the one, so, *that*, being once satisfied, he allows his charity some blindness in the other; since, especially of the two commands, we are more enjoined to be charitable than wise. But evident miseries have a natural privilege and exemption from all law. Whenever he gives any thing, and sees them labor in thanking of him, he exacts of them to let him alone, and say rather, "GOD be praised! GOD be glorified!" that so the thanks may go the right way, and thither only where they are only due. So doth he also, before giving make them say their prayers first, or the creed, and ten commandments; and as he finds them perfect, rewards them the more. For other givings are lay and secular; but this is to give like a priest.

Herbert.

From the Church Advocate.

DR. DWIGHT ON EPISCOPACY.

DR. DWIGHT was unquestionably as much distinguished as any American Congregationalist or Presbyterian has ever been, and his opinion has perhaps had as much weight as that of any Non-episcopalian in the world, within the last fifty years. He thus speaks of Episcopacy—see Theology, vol. iv. 245, edit. 5th. "Nor can I willingly adopt the severe aspersions thrown upon it by individual Presbyterians. I cannot but remember, and remember with emotions of gratitude and respect, the very great and beneficial exertions made by the English Church in the cause of Christianity, and made in many instances by the dignitaries of that Church. *Butler, Berkely, Jewell, Beveridge, Bedell and Wilson* were bishops. *Cranmer, Leighton and Usher* were archbishops. *Cranmer, Latimer and Ridley* were martyrs.

"In that Church also, real religion has at times flourished to a great and very desirable extent. Like other Churches, it has had its bright and dark days; but it has undoubtedly sent multitudes of its members to heaven, and at the present time, is fast rising in the gradations of piety."

Dr. Dwight has now been dead nearly *twenty* years. He had no doubt uttered the above sentiments *often* and *habitually*; for he repeated his theological course every four years. His testimony is of great value for several reasons. It shows abundantly that the Church had been "aspersed," and not only so, but aspersed with "severity." It shows that as she existed in his day in this country, with her members "few, but undismayed," she was beginning to *live down* calumny and opposition, and her antagonists themselves being judges, to rise fast in the gradations of piety. If she could do this in her almost infantile imbecility what would so candid and liberal a dissentient from her, as the late President of Yale College, say of her condition and prospects *now*, when she has outstripped her former self almost immeasurably? And how ought those to look and feel, who can *still* "severely asperse" the Church, when he, who was accounted and sometimes called a downright pope for the weight of his opinion, could eulogize her so freely, while she was well nigh struggling for existence? If wisdom is justified of her children, *what* are they?

FIRST AND SECOND BOOKS OF ESDRAS.

A CORRESPONDENT requests us to state "the grounds on which the first and second books of Esdras are placed in the thirty-nine articles among the canonical books."

Esdras is the name used in the Septuagint for Ezra, who is believed to be the author of the book which bears his name, and also by many, of the book of Nehemiah. Of this, he was thought to be the author by Athanasius, Epiphanius, Chrysostom, and other eminent fathers of the Church. This belief was entertained by the Jews, in consequence of which they reckoned these two books as one volume, dividing them into the first and second books of Esdras. This division is recognised in the Latin and Greek Churches, and was in common use when the articles were prepared.—*Episcopal Recorder.*

From Jeremy Taylor.

DIRECTIONS FOR RECEIVING THE SACRAMENT.

1. WHEN you awake in the morning of your communion day, give GOD thanks particularly, that he hath blessed thee with so blessed an opportunity of receiving the symbols of pardon, the ministry of the SPIRIT, the sacrament of CHRIST himself, the seed of immortality, and the antepast of heaven; and hasten earlier out of your bed. The cock crowing that morning is like the noise that is made of the coming of the bridegroom, and therefore go out to meet him; but rise, that you may trim your lamp. When you are up, presently address yourself to do such things as you would willingly be found doing when the bridegroom calls, and you are to appear before him to hear your final sentence.

2. Make a general confession of your sins, and be very much humbled in the sense and apprehension of them. Compare the state and union of all your evils, with the state and grandeur of that favor which GOD intends that day to consign to you; and then think what you are, and what GOD is; what you have done, and what GOD intends to do; how ill you have deserved, and yet how graciously you are dealt with. And consider what an infinite distance there is between that state which you have deserved, and that good which you are to have; by considering how intolerable your case would have been if GOD had dealt with you as you deserve, and as he hath dealt with very many, who sinned no more than you have done; and yet in what felicities you are placed by the mercies of your good GOD; that you are in hopes, and in the methods, and in the participations, of pardon and eternal life.

3. The effect of this consideration ought to be, that you make acts of general contrition for all your sins, known and unknown. That you renew your purposes and vows of better obedience; that you exercise acts of special graces; and that you give GOD most hearty and super-exalted thanks, with all the transports and ravishments of spirit, for so unspeakable, so unmeritable, so unrewardable a loving-kindness.

4. Worship JESUS: love him; dedicate thyself to him: recollect what he hath done for thy soul, what glories he laid aside, with what meanness he was invested, what pains he suffered, what shame he endured, what excellences he preached, what wisdom he taught, what life he lived, what death he died, what mysteries he hath appointed, by what ministries he conveys himself to thee, what rare arts he uses to save thee, and, after all, that he intercedes for thee perpetually in heaven; presenting to his heavenly Father that great sacrifice of himself which he finished on the cross, and commands thee to imitate in this divine and mysterious sacrament: and in the midst of these thoughts, and proportionable exercises and devotions, address thyself to the solemnities and blessings of the day.

5. Throw away, with great diligence and severity, all unholy and all earthly thoughts, and think the thoughts of heaven; for when CHRIST descends, he comes attended with innumerable companies of angels, who all behold and wonder, who love and worship JESUS; and in this glorious employment and society let thy thoughts be pure, and thy mind celestial, and thy work angelical, and thy spirit full of love, and thy heart of wonder; thy mouth all praises, investing and encircling thy prayers, as a bright cloud is adorned with fringes and margins of light.

6. When thou seest the holy man minister, dispute no more, inquire no more, doubt no more, be divided no more; but believe and behold with the eyes of faith and of the spirit, that thou seest CHRIST's body broken upon the cross, that thou seest him bleeding for thy sins, that thou feedest upon the food of elect souls, that thou puttest thy mouth to the hole of the Rock that was smitten, to the wound of the side of the LORD, which being pierced, streamed forth sacraments, and life, and holiness, and pardon, and purity, and immortality, upon thee.

7. When the words of institution are pronounced, all the Christians used to say, "Amen:" giving their consent, confessing that faith, believing that word, rejoicing in that mystery which is told us, when the minister of the sacrament, in the person of CHRIST, says, "This is my body, this is my blood; this body was broken for you, and this blood was poured forth for you; and all this was for the remission of your sins." And remember that the guilt of eternal damnation, which we have all incurred, was a great and an intolerable evil; and unavoidable, if such miracles of mercy had not been wrought to take it quite away: and that it was a very great love, which would work such a glorious mercy, rather than leave us in so intolerable a condition. A greater love than this could not be; and a less love than this could not have rescued us.

8. When the holy man reacheth forth his hands upon the symbols, and prays over them, and intercedes for the sins of the people, and breaks the holy bread, and pours forth the sacred chalice, place thyself, by faith and meditation, in heaven, and see CHRIST doing, in his glorious manner, this very thing which thou seest ministered and imitated upon the table of the LORD; and then remember, that it is impossible thou shouldst miss of eternal blessings, which are so powerfully procured for thee by the LORD himself, unless thou wilt despise all this, and neglect so great salvation, and choosest to eat with swine the dirty pleasures of the earth, rather than thus to feast with saints and angels, and to eat the body of thy LORD, with a clean heart and humble affections.

9. When the consecrating and ministering hand reaches forth to thee the holy symbols, say within thy heart, as did the centurion, "LORD, I am not worthy;" but entertain thy LORD as the women did the news of the resurrection, "with fear and great joy;" or, as the apostles, "with rejoicing and singleness of heart;" that is, clear, certain, and plain believing, and with exaltation and delight in the loving-kindness of the LORD.

B. Curtis Brown, *Print.*